

TWO SHORT ⁷⁰⁸⁶
C A T E C H I S M S
MUTUALLY CONNECTED;

The QUESTIONS of the former being generally supposed and omitted in the latter.

The former contains the most of what is absolutely necessary to be known, in order to salvation; and may be taught children before they can read.

The latter contains the most of what is necessary to be known, in order to admission to the Lord's table; and being a brief explication of the Assembly's Shorter Catechism, frequently in almost the express words thereof, may be learned along with, or immediately after it.

BY

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THE ELEVENTH EDITION. Corrected and improved by the Author.

Train up a child in the way that he should go; and, when he is old, he will not depart from it. Prov. xxii. 6.

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M D C C L X X X I I.

IF some few answers should be thought too long, or consisting of too many particulars, it is easy to overleap the last part thereof.

The number used in the running titles and inquiries of the second Catechism, denote the question of the Assembly's Shorter Catechism explained under the same; and it would often be proper to ask and answer the Assembly's question before proceeding to the explication thereof.

✂ The AUTHOR has been at considerable pains to correct, amend, and improve this *eleventh Edition* of his Two SMALL CATECHISMS; particularly, by changing the phrasology, in many places, to the better; and by interspersing a number of scripture texts, for proof of the different points of doctrine explained therein, not in any former impression of them.



T O T H E
R E A D E R.

THE Reverend Author, having been pleased, some months ago, to send me a manuscript copy of the two Short Catechisms, which are now herewith published; I perused them with the strictest attention, and, at the same time, with the greatest pleasure.

If any attestation of mine were worthy of public regard, I would have full freedom to recommend them, with all the arguments and motives I could decently use. The plain and familiar terms in which the questions are proposed; the concise and comprehensive manner wherein the answers are framed; together with the vast variety of useful matter, both for informing the judgment, and regulating the practice, all ranged in the same order with the Assembly's Shorter Catechism, will, I hope, make these compendious essays, in the catechetical way, to be esteemed by the judicious of the present and future generations.

This is, by far the fullest Catechism of any I have seen, of the initiating kind, - or, such as are designed for instruction in the first principles of the oracles of God: and if masters of families would use it, in examining their children and servants on Sabbath evenings, and ministers enjoin them warmly so to do; it might induce many, not only to commit this introductory form of sound words to their memory, but likewise carefully to read some larger treatises upon the Assembly's Catechism, that have been lately published; whereby their knowledge in the principles of the doctrine of Christ, might be considerably increased; and consequently the interests of true religion, and their own eternal welfare, comfortably promoted,

GLASGOW, August }
15th, 1764. }

JAMES FISHER.

NO forms of prayer are here subjoined; that which Christ taught his disciples is the best, and may be used by children when necessary: but to train them up constantly to pray by mere form, tends to encourage sloth and formality in the after part of their life. Alas! how often doth the man of gray hairs, with the utmost unconcern, to the scandal of Christianity, always address his God with prayers, with graces, he conn'd in his childhood!—By *little* and *little* are children taught the employs, the manners of life; why not also the manner and expressions proper in prayer to God? Let them, *as able to bear it*, be early informed concerning God, the object of prayer; and Jesus Christ as the means of its acceptance: let them be informed what are their natural, spiritual, and eternal needs, and taught to beg the supply thereof;—what are the blessings, promised by God, and instructed to request the granting thereof: let them be told the sins forbidden, and duties commanded by the divine law; and taught to beg preservation from the former, and grace to perform the latter: let them be informed of the sins of their nature and life; and taught to confess them to God, and crave the pardon thereof, and purification therefrom: let them be told of the mercies they receive from him; and taught to express their thankfulness for the same: let them be advised to extend their prayers to the case of parents and others, as well as their own: in fine, let their memories be stored with the Psalms of David, or other prayers or promises mention in scripture:—quickly then shall we find them capable to conceive their requests to God, without the help of a form.

A SHORT CATECHISM

for YOUNG CHILDREN.

- Q. WHO made you? A. God.
- Q. Who redeems you? A. Christ.
- Q. Who sanctifies you? A. The Holy Ghost.
- Q. Of what was you made? A. Of Dust.
- Q. What doth that teach you?
- A. To be humble and mindful of death.
- Q. For what end was you made? A. To serve God.
- Q. Why ought you to serve God?
- A. Because he made, preserves, and redeems me.
- Q. How should you serve God?
- A. By believing on his Son, calling on his name, and obeying his commands.
- Q. To whom are you to pray? A. To God only.
- Q. How often ought you to pray unto God?
- A. At least every morning and evening.
- Q. For what things are you to pray daily to God?
- A. That he would bring me to Christ, renew my heart, forgive my sin, and keep me from evil.
- Q. What for an heart have you by nature?
- A. An heart filled with all unrighteousness.
- Q. Does your wicked heart make all your thoughts, words, and actions, sinful? A. Yes; very sinful.
- Q. Can you reform and renew your wicked heart?
- A. No; I am *dead* in trespasses and sins.
- Q. What then can change and melt your rebellious, hard, and stony heart?
- A. Nothing but God's almighty power and free grace.
- Q. Hath God promised you a new heart, pardon of sin, with every other blessing, and commanded you to ask them from him in prayer? A. Yes.
- Q. For whose sake are you to seek these mercies from God in prayer? A. Only for Christ's sake.
- Q. Why must you be so earnest in praying for an interest in Christ, newness of heart, and pardon of sin?
- A. That I may live alway in readiness for death.
- Q. Is your life very short, frail, and uncertain?
- A. Yes; perhaps I must die the next moment.
- Q. What shall become of you if ye die in your sin?
- A. I must go to hell with the wicked.
- Q. What for a place is hell?

A. A place of endless torment, being a lake that burns with fire and brimstone.

Q. Who are the wicked that go to hell at their death?

A. Such as refuse Christ, neglect to read God's word, and pray to him; or who lie, steal, curse, swear, profane the Sabbath, and disobey their parents.

Q. Who are wicked mens companions in hell?

A. Their father the devil, and his angels,

Q. Where do the godly go at death? **A.** To heaven.

Q. What for a place is heaven?

A. A most glorious, holy, and happy place.

Q. Who are the godly that go to heaven at death?

A. Such as embrace Christ, love God, and hate evil.

Q. Who shall be godly mens companions in heaven?

A. God their Father, Christ their Saviour, and the holy angels.

Q. What is the only way of getting safe to heaven?

A. Receiving the Lord Jesus, and walking in him.

Q. What ought you chiefly to remember in the days of your youth? **A.** My Creator and Redeemer,

Q. What doth God chiefly require of you?

A. To believe and obey him.

Q. What is the only rule of your faith and obedience?

A. The Bible, or holy scriptures,

Q. Whom ought you to love above all things?

A. God in Christ, as my Father and portion.

Q. Why must you love God above all things?

A. Because he is so glorious in himself, and so kind to me,

Q. Wherein is God so kind to you?

A. He gives me my life, health, food, and raiment; and offers me his Christ, and all good things with him.

Q. Where lieth your chief happiness?

A. In the enjoyment of God.

Q. What is God?

A. God is a Spirit.

Q. What manner of Spirit is God?

A. He is an infinite, eternal, and unchangeable Spirit.

Q. Doth God see and know all things?

A. Yes; he knows the very thoughts of our heart.

Q. Cannot God do whatever he pleaseth?

A. Yes; for he is almighty.

Q. Can he act or approve any thing sinful?

A. No; for he is infinitely holy.

Q. How many Gods are there? **A.** One only.

Q. How many persons are there in the Godhead?

A. Three; the Father, the Son, and the Holy Ghost.

Q. Is each of these three persons the Most High and only true God? **A.** Yes; they are equally so.

Q. Do not then these three persons make three Gods?

A. No; they are but one and the same God.

Q. Wherein are they the same? **A.** In substance.

Q. Wherein are they equal? **A.** In power and glory

Q. Is not then God far more great and glorious than we can conceive? **A.** Yes.

Q. Had ever God a beginning? **A.** No.

Q. Will God ever have any end?

A. No; he is from everlasting to everlasting.

Q. Had every thing besides God a beginning? **A.** Yes.

Q. Shall every thing besides God have an end?

A. No; angels and the souls of men shall live for ever.

Q. Who gave all things their beginning? **A.** God.

Q. Of what did God make all things? **A.** Of nothing.

Q. By what did God make all things?

A. By the word of his power.

Q. In what time did God make all things?

A. In the space of six days.

Q. For what end did God make all things?

A. For his own glory.

Q. In what condition did God make all things?

A. God made all things very good.

Q. Do all things still continue to be very good?

A. No; sin hath made devils and men very bad.

Q. Which is the worst thing in the world?

A. Sin, that abominable thing which God hates.

Q. What makes sin so exceeding bad?

A. It offends God, and breaks his law.

Q. How many kinds of sin are there? **A.** Two.

Q. What are these? **A.** Original and actual.

Q. What is original sin?

A. It is that sin in which I was conceived and born?

Q. Doth original sin wholly defile you, and is it sufficient to carry you to hell, though you had no other sin?

A. Yes: it is dreadfully defiling and damning.

Q. What other sin besides original have you?

A. I have actual sin also.

Q. What is actual sin?

A. It is the sin which I daily commit in thought, word, and deed.

Q. What is the wages of sin? **A.** Death and hell;

Q. What are you then by nature? A. I am an enemy to God, a child of Satan, and an heir of hell.

Q. Was mankind originally created in such a sinful and miserable state? A. No; our first parents, Adam and Eve, were created in a holy and happy state.

Q. Did they continue in that holy and happy state in which they were created? A. No; they fell from it.

Q. How fell they from it? A. By sinning against God.

Q. What was Adam and Eve's first sin?

A. Their eating the forbidden fruit.

Q. Who forbade them to eat this fruit? A. God.

Q. Who tempted them to eat it? A. The devil.

Q. What evil was there in their eating this fruit?

A. They hereby broke God's covenant; and so ruined themselves, and their natural posterity.

Q. How many covenants are there? A. Two.

Q. Which are these two covenants?

A. The covenant of works, and the covenant of grace.

Q. With whom did God make the covenant of works?

A. With Adam; for himself and his posterity.

Q. With whom did he make the covenant of grace?

A. With Christ; in the elects name.

Q. What was the condition of the covenant of works?

A. Adam's perfect obedience.

Q. What is the condition of the covenant of grace?

A. Christ's fulfilling all righteousness.

Q. Which of these two covenants is most excellent and glorious?

A. The covenant of grace.

Q. In what is the covenant of grace more excellent?

A. Its blessings are more large and free, and it cannot be broken.

Q. Why cannot the covenant of grace be broken?

A. Because Christ cannot fail, as Adam did.

Q. Did you and all mankind break the covenant of works, in Adam's eating the forbidden fruit? A. Yes.

Q. How can that be, since you was not then born?

A. Adam represented me, and I sinned in him.

Q. From what did you fall, by Adam's eating the forbidden fruit? A. From a state of holiness and happiness.

Q. Into what did you fall by it?

A. Into a state of sin and misery.

Q. Is there any recovery from that estate of sin and misery, into which the breach of the covenant of works hath brought you?

A. Yes; by the covenant of grace.

Q. Cannot your good thoughts, words, or actions, recover you by the covenant of works?

A. No; every thing I do is sinful and damning.

Q. Can God pardon your sin without satisfaction to his justice?

A. No; he will by no means clear the guilty.

Q. Can you satisfy God's justice for your own sin?

A. No; I cannot even cease from adding sin to sin.

Q. Is God willing to receive satisfaction for your sin from another in your stead?

A. Yes.

Q. But who is able and willing to give satisfaction for your sin?

A. Jesus Christ is both able and willing, and hath fully satisfied the law and justice of God for me.

Q. Why could none but Christ satisfy for your sin?

A. Because none but he could bear infinite wrath.

Q. But who is this Jesus Christ?

A. He is the eternal Son of God in our nature.

Q. Who provided Jesus Christ to be our Redeemer?

A. God whom we had offended by our sin.

Q. What moved God to provide this glorious Surety and Redeemer for us?

A. Nothing but his own free love.

Q. How many offices hath Christ?

A. Three.

Q. What are the three offices of Christ our Redeemer?

A. The offices of a Prophet, Priest, and King.

Q. For what end do you need a Redeemer with this threefold office?

A. To cure my threefold misery.

Q. What is your threefold misery?

A. Ignorance, guilt, and bondage.

Q. How doth Christ as a prophet cure your ignorance?

A. By his word and Spirit teaching me.

Q. How doth Christ as a priest remove your guilt?

A. By obeying God's law, and dying for me.

Q. How doth Christ as a king rescue you from bondage?

A. By delivering me from the power of sin and Satan.

Q. How many natures hath Christ?

A. Two.

Q. What are the two natures of our Redeemer?

A. The nature of God, and the nature of man.

Q. Was Christ God from all eternity?

A. Yes.

Q. Was Christ man from all eternity?

A. No.

Q. When did our Redeemer become man?

A. In the fulness of time: near 1800 years ago.

Q. What doth Christ now continue to be?

A. Both God and man in one person.

Q. How long will Christ continue to be both God and man in one person? **A.** For ever.

Q. In what condition was Christ born when he became man? **A.** In a low condition.

Q. What was that low condition? **A.** He was born of a mean woman, in a stable, and laid in a manger.

Q. What for a life had Christ in this world?

A. A most afflicted and sorrowful life.

Q. What made Christ's life so afflicted and sorrowful?

A. The wrath of God and contradiction of sinners.

Q. What shameful and painful death did Christ die?

A. The cursed death of the cross.

Q. For what end did Christ endure all these sufferings?

A. To satisfy God's justice, and atone for our sins.

Q. What became of Christ after his death?

A. His body was buried, and his soul went to heaven.

Q. How long did Christ's body continue in the grave?

A. A part of three days.

Q. Did Christ's body corrupt in the grave? **A.** No.

Q. How came that? **A.** Because he was without sin.

Q. What became of Christ after his lying in the grave?

A. He arose from the dead, and ascended to heaven.

Q. Where sits he there?

A. At the right hand of God.

Q. How long shall Christ continue sitting at the right hand of God? **A.** For ever.

Q. Will Christ ever come again to this world? **A.** Yes.

Q. When will he come again to it?

A. At the last day.

Q. For what end will he come again to this world at the last day? **A.** To judge the world.

Q. Whom will Christ judge at the last day?

A. All devils and men, both the quick and the dead.

Q. Of what must we then give an account to God?

A. Of all our thoughts, words, and actions.

Q. By what shall the dead be raised up to the last judgment? **A.** By the almighty power of God.

Q. Who shall bring us, and all mankind, to the judgment seat of Christ? **A.** The holy angels.

Q. Whom will Christ set upon his right-hand, in the day of judgment? **A.** The righteous.

Q. Whom will he place on his left-hand in the day of

judgment?

A. The wicked.

Q. What shall be the sentence of the righteous?

A. *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

Q. What shall be the sentence of the wicked?

A. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

Q. What shall become of the wicked after the passing of this sentence?

A. They shall be cast soul and body into hell-fire, and tormented for ever.

Q. What shall become of the righteous?

A. They shall triumphantly pass into heaven with Christ.

Q. What shall the wicked for ever do in hell?

A. They shall roar, curse, and blaspheme God.

Q. What shall the righteous for ever do in heaven?

A. They shall behold the glory, and sing the praises of God in Christ.

Q. How may we attain to that blessed state?

A. By getting an interest in Christ, and his righteousness.

Q. What mean you by the righteousness of Christ?

A. His obedience and suffering; or, his doing and dying.

Q. Can you be saved by the righteousness of Christ, in a state of sin, and course of disobedience to God's commands?

A. No; *without holiness no man shall see the Lord.*

Q. How many commands of God are there? *A.* Ten.

Q. Upon what did God of old write these ten commandments of the law? *A.* Upon two tables of stone.

Q. How many commands are in the first table? *A.* Four.

Q. How many commands are in the second? *A.* Six.

Q. What doth the first table of the moral law contain?

A. Our whole duty to God.

Q. What doth the second table of the moral law contain?

A. Our whole duty to man.

Q. To whom did God deliver these two tables of his law?

A. To Moses and the Israelites at mount Sinai.

Q. What is the fulfilment of the whole law of God?

A. Love to God and to man.

Q. What doth the first command require of you?

A. To take the Lord alone to be my God in Christ.

Q. Why must you take God, *as in Christ*, for your God?

A. Because out of Christ *God is a consuming fire.*

Q. What doth the second command require of you?

A. To pray and to praise God, and read and hear his word.

Q. What doth the third command forbid you?

A. To curse, swear, or speak light of God.

Q. What doth the fourth command require of you?

A. To remember the Sabbath-day, to keep it holy.

Q. What doth the fifth command enjoin you?

A. To honour and obey my father and mother.

Q. What doth the sixth command forbid you?

A. To fight or hurt myself or my neighbour.

Q. What doth the seventh command forbid?

A. All uncleanness and filthy language.

Q. What doth the eighth command forbid?

A. All cheating, stealing, and robbing.

Q. What doth the ninth command forbid?

A. Lying, and speaking evil of my neighbour.

Q. What doth the tenth command forbid?

A. All envying and coveting what is my neighbour's.

Q. In what manner ought you to keep all these ten commands?

A. Perfectly and constantly,

Q. Can you keep any of them in this manner?

A. No: I break them all daily.

Q. In what do you daily break all the commands of God?

A. In my thoughts, words, and deeds.

Q. What doth the least breach of any of these commands deserve?

A. God's eternal wrath and curse.

Q. By whom think you to escape God's wrath and curse.

A. By Jesus Christ the Surety of lost sinners.

Q. Shall every man be saved by what Christ hath done and suffered?

A. No: *many are called, but few chosen.*

Q. Who may warrantably expect salvation through Christ?

A. Such as truly believe in him, and repent of their sin.

Q. Can you believe and repent of yourself?

A. No; faith and repentance are the gift of God.

Q. Are you not a stranger to God, and far off from him by nature?

A. Yes; but I am brought near to him by the blood and Spirit of Christ.

Q. What are the ordinary means of our acquaintance with Christ?

A. The word, sacraments, and prayer.

Q. How many sacraments are there?

A. Two

Q. What are these?

A Baptism and the Lord's supper.

Q. Who appointed these sacraments?

A. Jesus Christ, the only king and head of his church.

Q. For what end hath Christ appointed these sacraments?

A. To seal and apply himself and his benefits to us.

Q. How long shall baptism, and the Lord's supper continue in the church?

A. Till Christ's second coming.

Q. With what was you baptized?

A. With water.

Q. What doth the water used in baptism signify?

A. The precious and cleansing blood of Christ.

Q. From what doth the blood of Christ cleanse us?

A. From the filth and guilt of our sin.

Q. From what sin did you need to be washed in your infancy?

A. From my original sin.

Q. In whose name was you baptized?

A. In the name of the Father, Son, and Holy Ghost.

Q. What did you renounce in your baptism?

A. The service of the devil, the world, and the flesh.

Q. To what did you engage in your baptism?

A. To take the Lord alone to be my God in Christ, and to serve him always.

Q. How can you perform your baptismal engagements?

A. I must pray daily for God's grace to enable me.

Q. Can you pray aright of yourself?

A. No; but I must earnestly plead that Christ would teach and enable me to pray.

Q. By what means doth Christ teach and enable us to pray?

A. By his word and Spirit.

Q. What special pattern of prayer hath Christ left us in his word?

A. The Lord's prayer.

Q. Can you repeat the Lord's prayer?

A. Yes; *Our Father which art in heaven, &c.*

Q. How many petitions are in it?

A. Six.

Q. Which is the first petition in the Lord's prayer?

A. *Hallowed be thy name.*

Q. What is the second petition?

A. *Thy kingdom come.*

Q. What is the third petition?

A. *Thy will be done on earth as it is in heaven.*

Q. What is the fourth petition?

A. *Give us this day our daily bread.*

Q. What is the fifth petition?

A. *Forgive us our debts, or sins, as we forgive our debtors.*

Q. What is the sixth petition?

A. *Lead us not into temptation, but deliver us from evil.*

Q. How doth Christ's Spirit enable you to pray?

A. By giving me a praying heart, and shewing me what I ought to plead for, in prayer.

Q. Will not God accept the requests of your lips?

A. No; unless they proceed from my heart.

Q. Can you pray with your heart before it be renewed by the Spirit of God? A. No.

Q. What is the prayer of the wicked in God's account?

A. *It is an abomination to the Lord.*

Q. Will you then receive Christ, pray earnestly, and live soberly, righteously, and godly?

A. Yes; through the grace of God enabling me I will.

Q. What will your sincere and earnest prayers, and holy life, issue in at last? A. In my full enjoying of God

in Christ, and triumphant praising of him for evermore,

The END of the FIRST CATECHISM.



A

B R I E F E X P L I C A T I O N O F T H E

Assembly's Shorter Catechism.

[1] Q. **W**HAT ought you to make your chief end? A. *The glorifying, and enjoying of God.*

1 Cor. x. 31. Psalm lxxiii. 25, 26.

Q. Why ought you to make the glorifying of God your chief end?

A. Because it was God's chief end in creating, preserving, and redeeming man, Prov. xvi. 4.

Q. Can you make God more glorious than he is?

A. No; for his glory is infinite, Job xxxv. 7.

Q. How then are you to glorify God? A. By declaring, and shewing forth his glory, Isa. xliii. 21.

Q. Wherein are you to shew forth the glory of God?

A. In my heart, speech, and behaviour, Col. iii. 17.

Q. How are you to glorify God with your heart?

A. By knowing, loving, thinking on, and trusting in him, 1 Chron. xxviii. 9. Mal. iii. 16. Psalm lxii. 8.

Q. How are you to glorify God in your speech?

A. By praying to, and praising him, Psalm cv. 1.

Q. How are you to glorify God in your behaviour?

A. By cheerfully doing whatsoever he commands.

Q. What is it to enjoy God?

A. It is to receive, live on, and delight in him, Psalm xvi. 11. 1 John i. 3, 7.

Q. Where is God enjoyed by men?

A. Here on earth, and hereafter in heaven, Psalm lxxiii. 24, 25, 26.

Q. How is God enjoyed on earth?

A. By receiving his grace and love into our hearts, Rom. v. 1,—5.

Q. How is God enjoyed in heaven?

A. In our beholding, and being filled with all the fulness of God.

Q. Who shall enjoy God in heaven?

A. Only such as are holy, and glorify him upon earth, Heb. xii. 14.

Q. When do sinners begin to glorify and enjoy God?

A. When they first receive Christ, and rest on him.

Q. How long shall the saints glorify and enjoy God?

A. For ever: We shall be ever with the Lord, 1 Thess. iv. 17.

Q. Do we naturally know how to glorify and enjoy God?

A. No; sin and Satan have blinded our mind.

[2.] Q. What rule hath God given to direct us in glorifying and enjoying himself?

A. His whole word.

Q. In what is the whole word of God contained?

A. In the scriptures of the Old and New Testament.

Q. What call you the Old Testament?

A. That which begins with Genesis, and ends with Malachi.

Q. Which is the New Testament?

A. That which begins with Matthew, and ends with the Revelation.

Q. What makes the Bible the best book in the world?

A. It is the word of God, and Testament of Christ, 2 Tim. iii. 16. 2 Cor. iii. 14. Matth. xxvi. 28.

Q. How prove you the scriptures to be the word of God?

A. From their holiness and majesty; and from their power to convince and humble men, and turn them to God, Psalm xix. 7,—11. Heb. iv. 12. 2 Cor. x. 4, 5.

Q. Why are the scriptures called Christ's testament?

A. Because therein he freely bequeathes his blessings to sinful men, 2 Pet. i. 4. Luke xxii. 29.

Q. For what end hath God given us his holy word?

A. To be the *ONLY* rule to direct us how to glorify and enjoy him, Isa. viii. 20. 2 Tim. iii. 15, 16, 17.

Q. For what end are we daily to read the scriptures?

A. That by the blessing of God they may render us holy, humble, and wise unto salvation, Psalm xix. 7. — 11.

Q. What are the best means for understanding the scriptures?

A. Diligently comparing them one with another, and earnest prayer for the Spirit to explain and apply them to our heart, Acts xvii. 11. John v. 39.

[3.] Q. What do the scriptures chiefly teach us?

A. What we are to believe concerning God, and what duty he requires of man, 2 Tim. i. 13.

[4.] Q. What must we know and believe concerning God?

A. That he is, what he is, and what he hath done, Heb. xvi. 6. John xvii. 3. and iii. 16.

Q. How prove you that there is a God?

A. Scripture, reason, and every creature, clearly shew that there is a God, who made, preserves, and governs all things, Isa. xlv. 22. Rom. i. 19, 20. Psalm xix. 1, 2, 3.

Q. What for a substance is God?

A. He is a Spirit, John iv. 24.

Q. What is a Spirit? A. It is a living and thinking substance, that cannot be seen, felt, or die, Luke xxiv. 39.

Q. Are there any other spirits besides God?

A. Yes; angels and souls of men, Psalm civ. 4, 34.

Q. How do these differ from God?

A. Angels and souls of men are finite, created, and changeable spirits; but God is an infinite, eternal, and unchangeable Spirit, Psalm cii. 26.

Q. What is it for God to be *infinite*?

A. It is to be without bounds or limits, Job xi. 7.

Q. What is it for God to be *eternal*?

A. It is to be without beginning, or end of life, Ps. xc. 2.

Q. What is it for God to be *unchangeable*?

A. It is to be always the same in his nature and purpose.

Q. Wherein is God infinite, eternal, and unchangeable?

A. In his being, wisdom, power holiness, justice, goodness, and truth; and in his glory, majesty, and sovereignty, Psalm cxlvii. 5. Exod. xv. 11. and xxxiv. 6, 7.

Q. What is the *being* or essence of God?

A. It is his very nature, or Godhead, whereby he is what he is, *Exod. iii. 14.*

Q. What is the *wisdom* of God?

A. It is that attribute, whereby he knows and directs all things, *John xxi. 17. 1 Tim. i. 17.*

Q. What is the *power* of God?

A. It is that attribute, whereby he can do every thing, not base or sinful, *Gen. xviii. 14. and xvii. 1.*

Q. What is the *holiness* of God?

A. It is that attribute, whereby he is free from, and hates all sin, *Hab. i. 13. Exod. xv. 11. Rev. iv. 8.*

Q. What is the *justice* of God?

A. It is that attribute, whereby he renders to every one his due, *Dan. ix. 7. Gen. xviii. 25. Psalm xi. 7.*

Q. What is the *goodness* of God?

A. It is that attribute, whereby he is kind to his creatures; and it is much the same with his grace, mercy, bounty, and love, *Psalm cxix. 68. Exod. xxxiv. 6, 7.*

Q. What is the *truth* of God?

A. It is that attribute, whereby he is free from and abhors all deceit and falshood, *Heb. vi. 18. Tit. i. 2. Pl. v. 6.*

Q. What is the *glory* of God?

A. It is the bright shining forth of his excellencies, *Exod. xv. 11. Acts vii. 2.*

Q. What is the *majesty* of God?

A. It is his awful greatness, as he is ruler over all, *Psalm xxix. 4.*

Q. What is the *sovereignty* of God?

A. It is his right to make and manage all things as he pleaseth, *Dan. iv. 35. Matth. xx. 15. Job xxxvii.—xli.*

[5.] Q. What is the distinguishing character of God?

A. He is *the one only, the living, and true God.*

Q. How do you prove that there is but one God?

A. The scriptures declare, *That the Lord our God is one Lord, and that there is no other God but one, Deut. iv. 6.*

Q. Why is God called the *living God*?

A. Because he hath all life in himself, and gives to his creatures whatever life they enjoy, *Acts xvii. 28.*

Q. Why is he called the *true God*?

A. Because he only is possessed of infinite perfection, *Isa. xlv. 21.*

[6.] Q. How do you prove, that there are three persons in one divine nature or *Godhead*?

A. The scriptures affirm, *There are three that bare re-*

18. *Of God's decrees, and the execution of them.* Q. 7, 8, 9.
cord in heaven, the Father, the Word, (or Son), and the Holy Ghost; and these three are one, John v. 7. Matth. xxviii. 19.

Q. How are these persons in the Godhead distinguished?

A. By their different personal properties.

Q. What is the personal property of the Father?

A. It is to beget the Son, Psalm ii. 7.

Q. What is the personal property of the Son?

A. It is to be begotten of the Father, John i. 14.

Q. What is the personal property of the Holy Ghost?

A. It is to proceed from the Father and the Son.

Q. Is the generation of the Son, or procession of the Holy Ghost, merely voluntary, as creation-work is?

A. No; both are absolutely natural and necessary, Exod. iii. 14. *I am that I am.*

Q. When did the Father beget the Son, and the Holy Ghost, proceed from both? A. From all eternity, Mic. v. 2. Psalm ii. 7. Prov. viii. 21, 22.

Q. How prove you that the Son and Holy Ghost are God equal with the Father? A. The scripture ascribes to them the same *divine* names, attributes, works, and worship, as are ascribed to the Father.

[7.] Q. What are the *decrees* of God? A. They are his *purpose*, how to make and manage his creatures, Eph. i. 9. Acts xv. 18. Isa. xiv. 24, 27. and xlvii. 10.

Q. What hath God foreordained in his decree?

A. All things *whatsoever comes to pass*, Acts xv. 18.

Q. When did God decree and foreordain all things?

A. From all eternity, Eph. i. 4. Acts xv. 18.

Q. According to what rule hath God decreed all things?

A. *According to the counsel of his will.*

Q. What are the properties of his decrees?

A. They are most holy, wise, and unchangeable.

Q. For what end hath God decreed all things?

A. *For his own glory*, and his people's good.

[8.] Q. Doth God execute all his decrees?

A. Yes; *His counsel stands*, and he doth all his pleasure. Isa. xlvii. 10.

Q. What is it for God to execute his decrees?

A. It is to perform *whatsoever he purposed*.

Q. Wherein doth God execute his decrees?

A. *In the works of creation and providence.*

[9.] Q. What is the work of creation?

A. *It is God's making all things of nothing, Gen. i.*

Q. Which were the most excellent creatures God made?

A. Angels in heaven, and men upon earth, Psal. civ. 4.

Q. What manner of creatures are angels?

A. Spirits endowed with great wisdom and strength.

Q. In what estate were the angels created?

A. In a most glorious, holy, and happy estate.

Q. Did all the angels abide in their first estate?

A. No; many of them sinned, and so became devils.

[10.] Q. Of what parts doth the nature of man consist?

A. Two; a body and a soul, Gen. iii. 7. Eccl. xii. 7.

Q. What mean you by your body? It is that part of me which consists of flesh, blood, and bones.

Q. What mean you by your soul? A. It is that thinking and spiritual substance which is in me.

Q. For which of these are you to be most careful?

A. For my precious and immortal soul; For, *what is a man profited, if he gain the whole world, and lose his own soul?* Matth. xvi. 26. Lake xii. 20.

Q. Why did God create man *male and female*?

A. For the increase and mutual help of mankind.

Q. Of what was the body of Adam created?

A. Of the dust of the ground, Gen. ii. 7.

Q. Of what was the body of Eve his wife formed?

A. Of a rib taken out of Adam's side, Gen. ii. 22.

Q. After whose image was man at first created?

A. After the *image* of God, Gen. i. 26, 27.

Q. In what doth the image of God consist?

A. *In knowledge, righteousness, and holiness.*

Q. Was it man's body, or his soul, that was made after the image of God? A. It was properly his soul.

Q. What honour had man in his creation-state?

A. He had *dominion over the creatures* on earth.

Q. What happiness had he? A. He dwelt in the garden of Eden, and enjoyed fellowship with God.

[11.] Q. What is the providence of God? A. It is his continual care and management of his creatures.

Q. What are the properties of God's providence?

A. It is *most holy, wise, and powerful*, Psalm cxlv. 17.

Q. How is God's providence *most holy*?

A. It promotes holiness, and discourageth and punisheth sin, Psalm xi. 6, 7 Rom. ii. 6,—10.

20 *Of providence, and of the covenant of works.* Q. 12.

Q. How is God's providence most *wise*? A. It orders every thing in the best manner, and to the best end.

Q. To what good end doth God's providence order all things? A. To his own glory and his people's good, Prov. xvi. 4. Rom. viii. 28.

Q. How is God's providence most *powerful*?

A. As nothing can stop its course, Dan. iv. 35.

Q. What are the parts of God's providential work?

A. His *preserving* and *governing* of all things.

Q. How doth God preserve all things? A. By upholding them in their being and motions, Heb. i. 3.

Q. How doth God govern all things?

A. By directing them to their proper ends, Psal. ciii. 19.

Q. Why must God preserve all things?

A. To prevent their returning to nothing, Rom. xi. 35.

Q. Why must God govern all things? A. To prevent their running into confusion, Job xxxviii.—xli.

Q. What doth God's providence preserve and govern?

A. *All his creatures, and all their actions*, Psalm cxxxvi.

Q. Is God the author of sinful actions *as such*?

A. No; but he permits, limits, and over-rules them.

[12.] Q. What special act of providence did God exercise towards man, in the estate wherein he was created?

A. *He entered into a covenant with him*, Gen. ii. 16, 17. Hof. vi. 7. margin.

Q. What is a *covenant*? A. It is an agreement between different parties, on certain terms.

Q. Who were the parties in the covenant made with man at his creation? A. God and Adam.

Q. For whom did Adam stand bound in this covenant?

A. For himself and his natural posterity, Rom. v. 12.

Q. What for a covenant did God make with Adam?

A. It was a covenant of *works* and of *life*.

Q. Why is it called a *covenant of works*?

A. Because works or *obedience* was the *condition* of it.

Q. What kind of obedience did it require?

A. Personal, *perfect*, and perpetual *obedience*.

Q. What did God in this covenant expressly forbid?

A. The eating of the fruit of the *tree of knowledge*.

Q. Why did God forbid Adam to eat of this fruit?

A. To display his sovereignty, and to try man's obedience.

Q. Why is the first covenant called a *covenant of life*?

A. Because life was the reward promised for keeping it; and was implied in the threatening of death.

Q. What life was promised in the covenant of works?

A. Life temporal, spiritual, and eternal, Gal. iii. 12.

Q. Wherein doth temporal life consist?

A. In the union and communion of soul and body on earth.

Q. Wherein doth spiritual life consist?

A. In the happy union and communion of our soul with God on earth, Psalm xxv. 5.

Q. Wherein doth eternal life consist?

A. In our beholding the glory, and enjoying the fulness of God in heaven, Psalm xvii. 13. and xvi. 11.

Q. What was the penalty threatened for breaking the covenant of works?

A. It was death; *In the day thou eatest thereof, thou shalt surely die*, Gen. ii. 17.

Q. What death was threatened in the first covenant?

A. Death temporal, spiritual, and eternal.

Q. What temporal death was threatened in it?

A. Outward trouble with a curse, and separation of our soul from our body in God's wrath, Prov. xvi. 32.

Q. What spiritual death was threatened in it?

A. The separation of our soul from God, and loss of his favour and image, Eph. ii. 1, 3, 12.

Q. What is the eternal death threatened in it?

A. Separation of both soul and body from God; and lying under his wrath in hell for ever, 2 Thess. i. 9.

[13.] Q. Were Adam and Eve created with full ability to keep the first covenant?

A. Yes; *God made man upright*, Eccl. vii. 29. Gen. i. 27.

Q. Were they confirmed in holiness and happiness?

A. No; they were *left to the freedom of their own will*.

Q. What freedom of will had our first parents, in their creation-state?

A. They were inclined only to good, but under a possibility of being seduced to evil, Eccl. vii. 29.

Q. How did they abuse this freedom of will?

A. They *fell from the estate wherein they were created*, by sinning against God, Eccl. vii. 29. Gen. iii.

[14.] Q. What is sin? *Sin is any want of conformity to, or transgression of the law of God*, 1 John iii. 4.

Q. What is want of conformity to the law of God?

A. It is the want of that purity of heart, and holiness of life which the law requires, Psalm xiv. 3.

Q. What mean you by the transgression of God's law?

A. Our doing what is forbidden in the law, Jer. xxv. 7.

[15.] Q. By what sin did our first parents break the covenant of works?

A. *By eating the forbidden fruit.*

Q. What moved them to eat this forbidden fruit?

A. Satan tempted Eve, and she tempted Adam to it.

Q. Was their eating of the fruit of the tree of knowledge of good and evil a very great sin?

A. Yes.

Q. What made it so?

A. Because hereby they sinned against the clearest light, were unthankful to God, discontent with their happy condition, murdered themselves and their seed, and believed and obeyed the devil rather than God, Gen. iii.

Q. Did our first parents die that very day they did eat the forbidden fruit?

A. They died spiritually that moment, and became liable to temporal and eternal death,

[16.] Q. Did all mankind fall in Adam's first transgression?

A. Yes; *They sinned in him, and fell with him in it*, Rom. v. 12,—19.

Q. How came they to sin in him, and fall with him in his first sin?

A. Because *the covenant of works, which he broke by it, was made with him, not only for himself, but for his natural posterity*, Rom. v. 12.

Q. Who are the natural posterity of Adam?

A. *All mankind descending from him by ordinary generation*, 1 Cor. xv. 22. Rom. v. 12,—19.

Q. Did Adam, in the covenant of works, stand bound for Jesus Christ?

A. No; for Christ did not *descend from him by ordinary generation*, but was born of a virgin, and the Lord from heaven, Isaiah vii. 14. and ix. 6.

[17.] From what estate did the fall bring mankind?

A. From a state of perfect holiness and happiness, Eccles. vii. 29. Gen. i. 26, 27. and ii. 7,—25.

Q. Into what estate did the fall bring them?

A. *Into an estate of sin and misery*, Rom. v. 12,—19.

[18.] Q. Into what sinful state did the fall bring mankind?

A. Into a state of original and actual sin.

Q. How do you know that you are guilty of original sin?

A. God's word tells me so ; and I find my heart naturally averse from good, and prone to evil.

Q. Wherein doth original sin consist?

A. In three things ; *The guilt of Adam's first sin ; the want of original righteousness ; and the corruption of the whole nature*, Rom. v. 19. Psalm liii. 1,—4. Rom. viii. 7, 8.

Q. What is *guilt*? A. A binding over to punishment.

Q. Why doth sin bind men over to punishment?

A. The law and justice of God condemn them to punishment on account of it, Gal. iii. 10. Psalm xi. 6, 7.

Q. Which of Adam's sins are you guilty of?

A. *Only his first sin* is imputed to me ; for, after he committed it, he ceased to be my covenant-head.

Q. What is the *want of original righteousness*?

A. It is the being without such holiness and purity of nature, as Adam was at first created with, Job xiv. 4.

Q. What is the *corruption* of the whole nature?

A. Our being wholly defiled with and dead in sin.

Q. What of your nature is corrupted with sin?

A. My *whole nature* ; understanding, conscience, memory, will, affections, and bodily members, Isa. i. 5.

Q. How is your understanding corrupted?

A. It is full of ignorance, vanity, pride, and proneness to lies, Isa. i. 3. Psalm. lviii. 3.

Q. Of what are you naturally ignorant?

A. I am ignorant of God, of Christ, and of the way of salvation, and of my inexpressible need of it ; and of the worth of my soul and vileness of my sin, Isa. i. 3.

Q. How is your conscience corrupted?

A. It is blind and feared ; and doth not duly shew me, my sin, nor reprove me for it, 1 Tim. iv. 2. Tit. i. 15.

Q. How is your memory corrupted?

A. It quickly forgets that which is good, and firmly retains that which is evil or trifling, Jer. ii. 32.

Q. How is your will corrupted? A. It is full of *enmity against God*, and wholly inclined to all evil, Rom. viii. 7.

Q. How are your affections corrupted? A. I love and delight in things sinful and trifling rather than God.

Q. How are your bodily members corrupted with sin?

A. They are ready *instruments of unrighteousness*.

Q. What proceeds from this corruption of nature?

A. All actual transgressions, of evil thoughts, murders,

adulteries, fornications, thefts, false witness, blasphemies proceed from it, Gal. v. 19. Mark vii. 21, 22, 23.

Q. How many ways are you guilty of actual sin?

A. Two ways, by omission and commission.

Q. Wherein do sins of omission consist?

A. In our neglecting to do what God's law requireth.

Q. Wherein do sins of commission consist?

A. In our doing what God's law forbiddeth.

Q. What is the amount of your practice while you continue without Christ?

A. It is a constant course of sin, Eph. ii. 2, 3.

Q. Whether is your heart or your practice worst?

A. My heart is deceitful above all things, and desperately wicked, Jer. xvii. 9. Rom. viii. 7, 8.

Q. What is that misery into which the fall has brought you? A. It is the hurt and punishment that attends sin.

[19.] Q. In what doth your misery incurred by sin consist? A. In three things; namely, what I have lost, what I am under, and what I am liable to, Eph. ii. 1, 3, 12.

Q. What have you lost by sin? A. I have lost the image of God, and communion with God, Eph. ii. 1, 2, 3.

Q. What is the communion with God which you have lost? A. A happy interest in, and sweet intimacy with God, Gen. ii.

Q. What are you brought under by the fall?

A. I am brought under God's wrath and curse.

Q. What is it to be under God's wrath? A. It is to have God angry with me every day, Psalm vii. 11.

Q. What is it to be under the curse of God?

A. It is to be condemned by his law to eternal punishment, Gal. iii. 10. Rom. ii. 8, 9. 2 Thess. i. 9.

Q. To what hath sin made you liable? A. To all the miseries of this life, and to death and hell, Rom. ii. 9.

Q. To what miseries of this life hath sin made you liable?

A. To both temporal and spiritual miseries.

Q. To what temporal miseries hath sin exposed you?

A. To famine, war, pestilence, poverty, reproach, dis-appointment, sickness, toil, and the like, Deut. xxviii.

Q. To what spiritual miseries hath sin exposed you?

A. To blindness of mind, hardness of heart, searedness and horror of conscience, vile affections, weakness of memory, slavery of Satan, and the like, Rom. i. 22,—32.

Q. Whether are the temporal miseries of our outward lot, or the spiritual miseries and plagues of our soul most grievous? A. The spiritual plagues of our soul; for they render us abominable in God's sight, Psalm xiv. 1, 2, 3.

Q. What is death to wicked men?

A. It is a passage from their present joy and happiness to eternal misery, Prov. xiv. 32. Luke xvi. 22, 23.

Q. What is the grave to wicked men? A. It is a prison in which their bodies are reserved for hell.

Q. To what hath sin made you liable after death?

A. To the pains or punishments of hell for ever.

Q. What different punishments are there in hell?

A. The punishment of loss, and punishment of sense.

Q. What do the damned in hell lose? A. They lose the enjoyment of God and Christ, the fellowship of angels and saints, and every other good thing, Matth. xxv. 41.

Q. What is the punishment of sense in hell? A. Most dreadful torments in soul and body, inflicted by God, by devils, and by their own conscience, Rev. xiv. 10.

Q. Why must the punishment of the wicked be everlasting?

A. Because no mere creature can ever pay that infinite satisfaction, which divine justice requires for sin, as an infinite offence against an infinitely holy God, Micah vi. 7.

[20.] Q. Did God deliver any out of this estate of sin and misery? A. Yes; he delivers all the elect.

Q. Who are the elect of mankind? A. Those whom God hath chosen, and given to Christ to be redeemed from sin and wrath, John xvii. 9. Zech. ix. 11.

Q. What moved God to choose the elect?

A. Not their foreseen good works, but his own free love, Rom. ix. 11, 16. Eph i. 5, 6.

Q. To what were the elect chosen? A. They were chosen in Christ to everlasting life, 1 Thess. v. 9.

Q. By what means doth God bring his elect to everlasting life? A. By the covenant of grace, 2 Sam. xxiii. 5.

Q. Why is this new covenant called the covenant of grace? A. Because faith, and all things promised in it, are God's free gifts to sinful men, Ezek. xxxvi. 31.

Q. When were the elect chosen, and the covenant of grace made? A. From all eternity, Titus i. 2.

Q. Who were the parties between whom this covenant of

grace was made? *A.* God and Christ, Zech. vii. 13. Psalm lxxxix. 3, 35. Isa. liii. 10. Psalm xl. 6, 7, 8.

Q. Whom did Christ represent in the covenant of grace?

A. All the elect, and them only, Isa. liii. 6, 11, 12.

Q. For what did Christ engage in this covenant?

A. To pay the whole debt the elect owed to God.

Q. What debt did the elect owe to God?

A. Perfect obedience to his law, and full satisfaction for their infinite offences to his justice, Gal. iii. 10, 13.

Q. What is the great thing promised in the covenant of grace?

A. Eternal life, or God in Christ as our

God and everlasting portion, Titus i. 2. Jer. xxxi.

Q. What are the properties of this new covenant?

A. It is sure, well-ordered, and everlasting.

Q. How may we get an interest in this covenant?

A. By believing on Christ the Surety of it.

Q. For what end did God enter into a covenant of grace with Christ in the elects name?

A. To deliver them out of an estate of sin and misery, and bring them into an estate of salvation, Zech. ix. 11, 12.

Q. What is salvation? *A.* It is a deliverance from every evil, and enjoyment of all good, Eph. ii. 1,—6.

Q. By whom doth God bring us to an estate of salvation?

A. By Christ our Mediator and Redeemer, Hos. i. 7.

Q. Why is Christ called our *Mediator*? *A.* Because he reconciles us sinful men to God, Eph. ii. 13,—18.

Q. Why is he called our *Redeemer*? *A.* Because he delivers us from our spiritual bondage, Isa. xlix. 24, 25.

Q. From what spiritual bondage doth Christ redeem us?

A. From the slavery of sin, Satan, and the broken law, 1 John iii. 8. Gal. iv. 4, 5. Rom. viii. 1, 2, 33.

Q. By what means doth Christ redeem us? *A.* By price and power, or by purchase and conquest, Tit. ii. 14.

Q. Why must we be redeemed by price?

A. Because we are debtors to God's justice, and criminals in law, Gal. iii. 10. Rom. iii. 24, 25, 26.

Q. Why must we be redeemed by power?

A. Because we are naturally bond-slaves to sin and Satan, Eph. ii. 1. 2 Tim. ii. 26.

Q. By what price doth Christ redeem us? *A.* By the infinite price of his blood or righteousness, 1 Pet. i. 19.

Q. By what power doth Christ redeem us?

A. By the enlightening and sanctify power of his Spirit, Isa. xlviii. 17. Ezek. xxxvi. 27.

[21.] Q. What was our Redeemer from all eternity?

A. *The only essential and eternal Son of God.*

Q. Hath God any others who are called his sons besides Christ?

A. Yes; holy angels, and believers.

Q. How are the holy angels the sons of God?

A. By immediate creation, Job xxxviii. 7.

Q. How are believers the sons of God?

A. By regeneration and adoption, John i. 12. and iii. 3.

Q. How is Christ the Son of God?

A. By eternal, natural, and necessary generation, Psalm ii. 7.

Q. What did Christ, being the Son of God, become that he might redeem us?

A. *He became man*, John i. 14.

Q. Why was it necessary our Redeemer should be man?

A. That he might obey and suffer in our stead, Heb. ii. 10.

Q. Why was it necessary our Redeemer should be God?

A. That he might bear infinite wrath, give worth and efficacy to his obedience, suffering, and intercession; and save us by his almighty power, Psalm lxxxix. 19, 20.

Q. Wherein do Christ's two natures unite and subsist?

A. In his *one* divine person, Isaiah ix. 6.

Q. Did the union of Christ's two natures turn them into, or mingle them with one another?

A. No; they were and continue to be two distinct natures in one person for ever, Heb. vii. 24. Rev. i. 18.

[22.] Q. How did Christ become man?

A. *By taking to himself a true body and reasonable soul.*

Q. Had Christ any mother as God?

A. No.

Q. Had Christ any father as man?

A. No.

Q. How then was he conceived?

A. By the power of the Holy Ghost, Luke i. 35.

Q. By whom was he born?

A. Of the virgin Mary, Matth. i. 20,—25.

Q. Why was Christ born of a virgin?

A. That he might be *holy, harmless, undefiled* with original sin, and separate from sinners, Heb. vii. 26.

Q. How is our Redeemer ordinarily called?

A. He is called *the Lord Jesus Christ*, James ii. 1.

Q. Why is he called Lord?

A. Because he is the true God, and rules over all, Acts x. 36. and ii. 36.

Q. Why is our Redeemer called Jesus?

A. *Because he saves his people from their sin and misery, Matth. i. 21. 1 Thess. i. 10.*

Q. *Why is he called Christ?*

A. *Because the Father did send, anoint, and consecrate him to his mediatory office, Isa. lxi. 1, 2, 3.*

Q. *With what oil did the Father anoint Christ?*

A. *With the Holy Ghost above measure, John iv. 34.*

[23.] Q. *To what particular offices was Christ anointed?*

A. *To the offices of Prophet, Priest, and King, Acts iii. 22. and v. 31. Psalm cx. 4. and ii. 6.*

Q. *What need have you of Christ as a Prophet?*

A. *To instruct and teach me the will of God.*

Q. *What need have you of Christ as a Priest?*

A. *To satisfy God's justice, and intercede for me.*

Q. *What need have you of Christ as a King?*

A. *To deliver me from bondage, and govern me by his laws, Isaiah xxxiii. 22. and ix. 7. Ezek. xlvi. 10.*

Q. *Doth Christ fully execute all his offices?* A. *Yes; He is faithful to God who appointed him, Heb. iii. 2.*

Q. *What is it for Christ to execute all his offices?*

A. *It is to do the work belonging to each of them.*

[24.] Q. *In what doth Christ execute the office of a Prophet?* A. *In teaching and revealing to us the will of God, Isaiah lvi. 1, 2, 3.*

Q. *What particular things doth Christ teach us?*

A. *He teacheth us what himself and his Father are, and have done; how precious our souls, and how vile our sins are; what is our duty, and where our happiness lieth, Isaiah lxi. 1, 2, 3. 2 Tim. iii. 15, 16, 17.*

Q. *By what doth Christ reveal to us the will of God?*

A. *By his word and Spirit, Psalm cxlvii. 19.*

Q. *How doth Christ teach us by his word?*

A. *He informs our judgment concerning divine things.*

Q. *How doth Christ teach us by his Spirit?*

A. *He opens our heart to receive divine truths.*

Q. *For what end doth Christ reveal the will of God to us?* A. *For our eternal salvation, John xvii. 3.*

Q. *What shall become of such as want, or despise Christ's word or Spirit?* A. *They shall eternally perish; Where no vision is, the people perish, Prov. xxix. 18.*

[25.] Q. *In what doth Christ execute the office of a Priest?* A. *In offering sacrifice, and making intercession, Heb. vii. 25, 27.*

Q. For whom doth Christ offer sacrifice and make intercession? *A. For the elect only, John x. 15. and xvii. 9.*

Q. What was the sacrifice which Christ offered up?

A. It was himself, both soul and body, Matth. xxvi.

Q. How prove you that Christ offered his soul in sacrifice?

A. His soul travelled in pain, was exceeding sorrowful, and made an offering for sin, Isa. liii.

Q. What was the altar on which Christ offered himself?

A. Not the cross, but his divine nature, which sanctified his offering, and made it valuable, Acts xx. 28.

Q. To whom did Christ offer himself in sacrifice?

A. To God as our offended Judge, Psalm xl. 6, 7, 8.

Q. For what end did Christ offer himself in sacrifice?

A. To satisfy divine justice, and reconcile us to God.

Q. What had offended God's justice, and set us at variance with him?

A. Our sins, Jer. xlv. 4.

Q. How often did Christ offer himself a sacrifice?

A. He was once offered to bear the sins of many, Heb. ix.

Q. Why was Christ offered no more but once?

A. Because his one offering fully satisfied God's justice, obtained eternal redemption for us, and perfected for ever all them who are sanctified, Heb. ix. and x. Isa. liii.

Q. How know you that God's justice will never demand any more satisfaction for the sins of the elect?

A. Christ said on the cross, It is finished; and afterwards was raised from the dead, and exalted to glory.

Q. What is the *intercession* of Christ? *A. It is his appearing before God in our name, and willing that his purchased blessings may be given us, John xvii.*

Q. In what manner doth Christ intercede for us?

A. Continually, killfully, zealously, and successfully.

Q. Upon what foundation doth Christ intercede for us?

A. Upon the plea of his meritorious righteousness.

[26.] Q. Over whom doth Christ execute his kingly office?

A. Over his elect; and over his and their enemies, Psalm cx. 2, 3.

Q. In what doth Christ execute his kingly office over his elect?

A. In subduing, ruling, and defending them, Psalm lxxii. and cx.

Q. For what end doth Christ execute this office over his elect?

A. To deliver and preserve them from bondage, Isaiah xxxiii. 22. and xlix. 25, 26.

Q. How doth Christ bring us out of our spiritual bon-

dage?

A. By subduing us to himself, Acts xxvi. 18.

Q. What is it for Christ to subdue us to himself?

A. It is to bring us into new-covenant union with himself, and give us an heart inclined to obey his laws.

Q. Why must we be subdued to Christ himself?

A. Because by nature we are his enemies, Rom. v. 10.

Q. Whose friends and subjects are we by nature?

A. We are friends and subjects to sin, Satan, and the world, Eph. ii. 1, 2, 3. 2 Tim. ii. 26. 1 John v. 19.

Q. How doth Christ prevent our voluntary return to our spiritual bondage?

A. By ruling us.

Q. How doth Christ rule his people?

A. By

directing and drawing them in the ways of holiness.

Q. By what means doth Christ subdue and rule his elect?

A. By his precious word and powerful Spirit, Psalm cx. 3, 3. 2 Tim. iii. 15, 16. Ezek. xxxvi. 27.

Q. How doth Christ prevent our being driven back to our spiritual bondage?

A. By defending us.

Q. From what doth Christ defend his people?

A. From all his and their enemies, Isaiah xlix. 25, 26.

Q. Who are the enemies of Christ and his people?

A. Sin, Satan, the world, and death, Heb. ii. 14.

Q. By what doth Christ defend his people?

A. By his almighty love, power, and providence.

Q. How doth Christ execute his kingly office over his and our enemies?

A. In restraining and conquering them,

Psalm lxxi. 10. and cx. 1 Cor. xv. 24,—28.

Q. How doth Christ restrain his enemies?

A. In

limiting their malice, power, and acts, as he pleaseth.

Q. How doth Christ conquer his enemies?

A. In taking away their power and punishing them.

Q. When will Christ most completely conquer all his and our enemies?

A. At the last day, Rev. xx.

Q. In what estates doth Christ execute his offices?

A. In his estate of humiliation, and of exaltation.

[27.] Q. In what principal parts did Christ's humiliation consist?

A. In six, namely, His being born, and made under the law; his undergoing the miseries of this life, and the wrath of God; and his dying, and being buried.

Q. Under what law was Christ made?

A. Under

the law of God as a broken covenant of works?

Q. For what end was Christ made under the broken law?

A. To fulfil its precepts, and endure its penalty; and redeem his people from under it, Gal. iv. 4, 5.

Q. Are then believers not bound to obey God's law?

A. They are bound to obey it as a rule of duty; but not as a covenant, to procure eternal life by it.

Q. What miseries of this life did Christ undergo?

Q. Only such as are sinless and common, 2 Cor. v. 21.

Q. What are these sinless and common miseries?

A. Such as reproach, temptation, hunger, thirst, weariness, sweating, bleeding, and the like, Heb. ii. 18.

Q. Why did Christ undergoe these sinless miseries?

A. That he might unting our troubles, and the better sympathize with us in them, Heb. ii. 17, 18.

Q. What was the heaviest burden that Christ underwent?

A. It was *the infinite wrath of God*, Psalm lxxxix. 38.

Q. Did God ever hate Christ?

A. No; but he laid the wrath due to our sins upon him our Surety, Isaiah liii. Gal. iii. 13.

Q. What kind of death did Christ die?

A. *The cursed, shameful, and painful death of the cross*, Gal. iii. 13.

Q. What gave death and the grave dominion over Christ?

A. His being *made sin for us*, 2 Cor. i. 21.

Q. How long did Christ continue in a suffering state?

A. More than three and thirty years, Luke iii. 23.

Q. In what did Christ suffer during his humiliation?

A. In his soul, body, character, and estate, Isaiah liii.

Q. In what did Christ suffer most grievously for us?

A. He suffered most grievously in his soul, which was troubled, that he knew not what to say, John xii. 27.

Q. When did Christ especially suffer in his soul?

A. When he was in the garden and on the cross.

Q. How know you that he suffered in his soul then?

A. By his bloody sweat, and sorrowful words.

Q. What were Christ's sorrowful words?

A. He cried, *My soul is exceeding sorrowful*; and, *My God, my God, why hast thou forsaken me?* Matth. xxvi. xxvii.

Q. From whose hand did Christ suffer?

A. From his Father, his disciples, and his avowed enemies, Matth. xxvi. and xxvii. John xviii. and xix.

Q. What did Christ suffer from his Father?

A. The hiding of his face, and the pressure of wrath.

Q. What did Christ suffer from his disciples?

A. Judas betrayed, Peter thrice denied, and they all forsook him, Matth. xxvi. John xviii. Luke xxii.

Q. What did Christ suffer from his enemies?

A. They tempted, reviled, scourged, and spitte on him; crowned him with thorns, condemned, and crucified him, Mark xiv. and xv. John xviii. and xix.

Q. What moved Christ to suffer all this?

A. His Father's command, and his infinite love to us.

Q. What is the reward of all Christ's sufferings?

A. His own *exaltation* and our eternal *redemption*.

[28.] Q. Wherein doth Christ's exaltation consist?

A. In four things, to wit, his *resurrection*, *ascension*, *sitting at the right hand of God*, and *coming to judge the world*, Heb. i. 3. and iv. 24, 28.

Q. For what end did Christ rise from the dead?

A. To shew that justice was fully satisfied, his enemies wholly conquered; and to receive his glorious reward, Psalm xvi. 10, 11. Phil. ii. 9, 10, 11. 1 Pet. i. 19, 20, 21.

Q. By whose power did Christ rise from the dead?

A. By his own and his Father's power, Rom. i. 4.

Q. When did Christ rise from the dead?

A. On the first day of the week, and *third day* after his death, Matth. xxviii. 1. 1 Cor. xv. 4.

Q. How long did Christ continue on earth after his resurrection?

A. Forty days, Acts i. 3.

Q. How was he employed during that time?

A. In frequently appearing to confirm his resurrection, and instruct his disciples in divine truths, Acts i. 3.

Q. What became of Christ after these forty days?

A. He *ascended to heaven* in sight of his disciples.

Q. Who attended Christ in his ascension to heaven?

A. Thousands of angels with shouts and praise.

Q. Why did Christ ascend to heaven?

A. To receive glory to himself, and prepare mansions for us.

Q. What glorious dignity hath Christ in heaven?

A. He *sitteth at the right hand of God*, Psalm cx. 1.

Q. What is meant by *the right hand of God*?

A. A state of the highest honour and authority.

Q. What is meant by Christ's *sitting at God's right hand*?

A. The fixed continuance of his glory and rest, Psalm cx. 1. Heb. x. 12, 13, 14.

Q. For what end doth Christ sit at God's right hand?

A. To represent his people, and destroy his enemies.

Q. Wherein will Christ most fully display his glory?

A. In coming to judge the world at the last day.

Q. Doth any man know when the last judgment will be?

A. No; *not the angels of God*, Mark xiii. 32.

Q. Why doth God conceal the time of the last judgment?
A. That we may be always watching, and ready for it, Matth. xxiv. 42, 44.

Q. In what manner will Christ come to judgment?

A. In a most awful, sudden, and glorious manner, Rev. xx. 11. 2 Thess. i. 7,—10.

Q. Who will attend Christ in his coming to judgment?

A. All the holy angels and glorified saints, 2 Thess. i. 7.

Q. In whose glory will Christ come to judgment?

A. In his own and his Father's glory, Luke ix. 26.

Q. How will Christ glorify himself in the judgment?

A. In raising the dead, bringing devils and men to his bar, and passing and executing just sentences upon them, Rev. xx. 11,—15.

Q. By what means shall the dead be raised?

A. By the powerful voice of the archangel, and trump of God, 1 Thess. iv. 16.

Q. Who shall rise first?

A. The righteous.

Q. Who shall be counted righteous in that day?

A. Only such as are clothed with the righteousness of Christ, Phil. iii. 9. 2 Cor. v. 21. Rom. v. 19.

Q. Wherein shall the resurrection of the righteous and wicked differ?
A. The righteous shall rise with glory and triumph, but the wicked with trembling and horror, Dan. xii. 2. 1 Thess. iv. 16. 1 Cor. xv. 42, 43.

Q. How shall the wicked express their horror?

A. In crying to the hills and mountains to fall on them, and cover them from the face of Christ their Judge, Rev. vi. 16.

Q. How will the sentences of the last judgment be just?

A. Every man shall be judged according to his works, Rev. xx. 12. Rom. ii. 6,—16. Isa. iii. 10, 11.

Q. Will believers be adjudged to glory for their good works?

34 *Of redemption, and effectual calling.* Q. 29, 30, 31.

A. No; but on account of that righteousness which Christ fulfilled, for them, Phil. iii. 9. Isaiah lxi. 10.

Q. Wherein will Christ's just sentences be executed?

A. In the wicked's *going away into everlasting punishment, and the righteous into life eternal*, Matth. xxv. 46.

[29.] Q. What is the *redemption* that Christ purchased for us?

A. It is a deliverance from sin and misery, and a possession of holiness and happiness for evermore, 1 Pet. ii. 9. Eph. ii. 1,—10. Rev. i. 5, 6.

Q. Why is our redemption said to be *purchased*?

A. Because Christ gave the price of his blood for it.

Q. Is the mere purchasing of redemption sufficient to save us?

A. No; it must be effectually applied to us, John i. 12.

Q. What is the *effectual application* of redemption?

A. It is the making it really ours in possession.

Q. When is this redemption effectually applied to us?

A. In this life, and in that which is to come.

Q. To whom is this redemption effectually applied?

A. To the elect only, for whom only it was purchased, Rom. viii. 30. John x. 15, 26, 27, 28. Isaiah liii. 5,—11.

Q. By whom is the redemption purchased by Christ effectually applied to us?

A. *By the holy Spirit.*

[30.] Q. How doth the Holy Ghost effectually apply to us the redemption purchased by Christ?

A. By *uniting us to Christ* the Redeemer, 1 Cor. i. 30.

Q. How doth the Spirit unite us to Christ?

A. By entering into our dead souls, as the Spirit of life in Christ Jesus, and *working faith in us* to receive him, Rom. viii. 2. Eph. ii. 9, 20, 21, 22. Ezek. xxxvi. 27.

Q. In what doth the Spirit work faith in us, and thereby unite us to Christ?

A. *In our effectual calling*, 1 Pet. ii. 7, 10.

[31.] Q. Whose work is our effectual calling?

A. *It is the work of God's Spirit*, by his word, 2 Thess. ii. 13, 14.

Q. Cannot God's word and ministers *effectually* call and bring us to Christ?

A. By no means; for, though they invite, yet they cannot draw us to him, 1 Cor. iii. 6. John vi. 44.

Q. Is the greater part of gospel-hearers effectually called?

A. No; *many are called, but few chosen*, Mat. xxii. 14.

Q. Wherein consists the work of the Spirit, in our effectual calling? *A. In his convincing our conscience, enlightning our mind, and renewing our will.*

Q. Of what doth the Spirit convince our conscience?

A. Of our sin and misery. See Quest. 18, and 19.

Q. By what doth the Spirit convince us of our sin and misery? *A. By the commands and threatenings of God's law, Rom. iii. 20. Gal. iii. 10.*

Q. What do we think of ourselves when we are truly convinced? *A. That we are altogether vile and guilty, and our best works abominable before God, Ezek. xxvi. 31.*

Q. In what doth the Spirit enlighten our minds in effectual calling?

A. In the knowledge of Christ, Gal. i. 16.

Q. In the knowledge of what concerning Christ is our mind enlightened?

A. In the knowledge of his person, offices, relations, power, righteousness, and love, Song v. 10.—16.

Q. What do truly enlightened persons think of Christ?

A. That he is altogether lovely, precious, and suitable, 1 Pet. ii. 7. Phil. iii. 7,—11.

Q. What is it to renew our will?

A. It is to make it averse from evil, and inclined to good, Gal. i. 16.

Q. Why must our will be renewed?

A. Because by nature it is full of enmity against God, Rom. viii. 7.

Q. By what means doth the Spirit enlighten our mind, and renew our will?

A. By the gospel, Acts xxvi. 18.

Q. For what end doth the Holy Ghost convince, enlighten, and renew our heart?

A. That he may hereby persuade and enable us to embrace Jesus Christ, Rev. iii. 20.

Q. What is it to embrace Jesus Christ?

A. It is to receive him into our heart by faith.

Q. Upon what warrant are we to receive Jesus Christ?

A. Upon the warrant of his being offered and given by God to us in the gospel, John iii. 16, 27. and vi. 44, 45.

Q. In what manner are we to embrace Jesus Christ?

A. As he is offered to us in the gospel, John iii. 16.

Q. How is Christ offered to us in the gospel?

A. Fully, freely, earnestly, and particularly, Isa. lv. 1,—4. Prov. i. 22.

Q. To whom is Christ offered in the gospel?

A. To every one that hears it without exception, Prov. viii. 4. Rev. xxii. 17. Isa. lv. 1,—7. and xlvi. 12.

Q. How doth Christ encourage young sinners to embrace him?

A. He says, *Suffer little children to come to me*; and, *They that seek me early shall find me*, Mark x. 14. Prov. viii. 17. Eccl. xii. 1.

[32.] Q. What benefits do believers receive in and with Christ?

A. Justification, adoption, sanctification, an happy death, and everlasting glory, Rom. viii. 29, 30.

[33.] Q. Why is our justification called an *act*?

A. Because it is perfected in an instant, Rom. viii. 1.

Q. Whose act is justification? A. It is God's act.

Q. What moves an holy and righteous God to justify ungodly sinners?

A. Nothing of their works, but his own *free grace*, Rom. iii. 24, 25, 26.

Q. In what parts doth our justification consist?

A. In *pardon* of sin, and *acceptance* with God.

Q. What is *pardon* of sin? A. It is God's freeing us from being bound over to wrath for our sin.

Q. What sins are pardoned in our justification?

A. All our sins, both original and actual, Jer. i. 20.

Q. In what view are we accepted in justification?

A. As persons truly and perfectly *righteous in the sight of God* as a Judge.

Q. What is it to be *accepted as righteous* in God's sight?

A. It is to be received into his favour, and have a full title to eternal life, Rom. v. 21. Eph. i. 6.

Q. Upon what ground are sinners pardoned and accepted?

A. Not for their faith, but *only for the righteousness of Christ*, 2 Cor. v. 21. Phil. iii. 9.

Q. Wherein doth the righteousness of Christ consist?

A. In the holiness of his human nature, his obedient life, and satisfactory death, Luke i. 35. Dan. ix. 24.

Q. Cannot our good works concur with the righteousness of Christ, to justify and save us?

A. Not in the least: *By the deeds of the law shall no flesh be justified*, Gal. ii. 16, 21. Rom. iii. 19, 20, 28.

Q. How is the righteousness of Christ applied to us?

A. God imputes it to us; and we receive it by faith alone, Rom. iv. 6. Phil. iii. 9. Isa. lxi. 10.

Q. What is it for God to impute the righteousness of Christ to us? A. It is to place it to our account, that he may deal with us as righteous persons.

Q. Upon what ground is the righteousness of Christ imputed to us? A. Upon the ground of his being our Surety and Husband, 2 Cor. v. 22. 1 Cor. i. 30.

Q. How doth faith justify us? A. Only as it receives Christ and his righteousness for justification of life.

[34.] Q. What is adoption?

A. It is God's bringing us into his family, that he may deal with us as children, Jer. iii. 19.

Q. In whose family are we by nature? A. We are the children, and in the family of the devil, John viii. 44.

Q. What then moves God to adopt us? A. His free grace reigning through the righteousness of Christ.

Q. What honour do we obtain by adoption?

A. We are received into the number of God's children; we are sons and daughters of the Almighty, 2 Cor. vi. 18.

Q. What happiness do we receive by adoption?

A. We have a right to all the privileges of the sons of God, Rom. viii. 17. Gal. iv. 5, 6.

Q. What are the privileges of God's children?

A. God protects, corrects, and provides for them; hears their prayers, gives his Spirit to guide, and his angels to guard them; and secures heaven for their eternal inheritance, Psalm ciii. 13. Jer. iii. 19.

[35.] Q. How are believers made meet for that inheritance?

A. By sanctification of their nature and life, Col. i. 9.—13. Ezek. xxxvi. 26, 27. 1 Thess. v. 24.

Q. Wherein doth sanctification consist? A. In God's making us holy in heart, speech, and behaviour.

Q. By what doth God sanctify or make us holy?

A. By his word and Spirit, John xv. 3, 5, 26, 27.

Q. How doth the Spirit of God sanctify our nature?

A. By gradually renewing us in our whole man, soul, body, and Spirit, 1 Thess. v. 23. 2 Cor. iii. 18.

Q. After what pattern are we renewed in sanctification?

A. After the image of God, in knowledge, righteousness, and true holiness, Matth. v. 48. Col. iii. 10.

Q. What is the fruit of sanctification of nature?

A. An universal sanctification of our life.

Q. How doth God's Spirit sanctify your life?

A. By enabling us more and more to die unto sin, and live unto righteousness, Rom vi. 11. 2 Cor. v. 14, 17.

Q. What is it to die unto sin?

A. It is more and more to cease from the love and practice of sin, Rom. vii. 2.

Q. What is it to live unto righteousness?

A. It is more and more to love and practise holy thoughts, words, and deeds, 2 Pet. iii. 11.

Q. Wherein do justification and sanctification differ?

A. Justification removes the guilt of sin, receives us into God's favour, intitles us to heaven, and is perfect at first; but sanctification gradually removes the filth of sin, conforms us to God's image, and prepares us for heaven, Rom. v. 19. and vii. 4. and viii. 1, 13.

[36.] Q. What benefits do in this life flow from our knowledge of our justification, adoption, and sanctification?

A. These three; to wit, sensible assurance of God's love, peace of conscience, and joy in the Holy Ghost, Rom. v. 1,—11. Isa. lxi. 10. Hab. iii. 17, 18. Phil. iv. 4.

Q. What is assurance of God's love?

A. It is a certain knowledge that God delights in us to do us good, Gal. ii. 20. 2 Tim. i. 12.

Q. What is peace of conscience?

A. It is an holy quiet of mind, arising from faith, and a sense of God's accepting our persons and works in Christ, Heb. x. 22.

Q. What is joy in the Holy Ghost?

A. An holy gladness that God is ours, and hath done, and will do us good, Hab. iii. 18. Psalm cxviii. 28.

Q. What benefits do in this life flow from the being of our justification, adoption, and sanctification?

A. Increase of grace, and perseverance therein to the end, Job xvii. 9. Prov. iv. 18. 1 Pet. i. 5.

Q. What is increase of grace?

A. It is to wax strong in the habit, and abound in the exercise of grace. Job xvii. 9. Prov. iv. 18. Psalm xcii. 13, 14.

Q. What is perseverance in grace?

A. It is a constant continuance in the state of grace, John x. 28.

Q. What secures believers growth in grace, and perseverance in it to the end of their life?

A. Christ's love, promise, merit, intercession, power, and Spirit, Jude 1. John x. 28, 29. Luke xxiv. 32.

Q. When are believers sanctification and growth in grace perfected?

A. At their death, Eph. v. 27.

[37.] Q. What is death to believers?

A. A blessed passage from sin and sorrow, to endless glory and joy, Rev. xiv. 13.

Q. Who hath taken away *sin*, the sting of death, from believers?

A. Christ by his own death, Heb. ii. 14.

Q. How are the souls of believers made happy at their death?

A. *They are made perfect in holiness, and do immediately pass into glory,* 2 Cor. v. 1,—8.

Q. What shall believers be perfectly freed from, at death?

A. From trouble, temptation, sin, and sorrow, Isaiah lvii. 2. Rev. xiv. 13. 2 Cor. v. 1,—4.

Q. Into what glory do their souls immediately pass?

A. Into the glorious company of God, angels, and perfect saints; glorious place of heaven; and glorious state of purity, honour, pleasure, and rest, 2 Cor. v. 1,—8.

Q. How are the bodies of believers happy at death?

A. They continue *still united to Christ, and do rest in their graves*, as in beds, *till the resurrection*, Isaiah xxvi. 19.

[38.] Q. What mean you by the *resurrection*?

A. The general rising of the dead from their graves.

Q. How do you prove that the dead shall be raised?

A. *Christ is risen as the first fruits*, from the dead.

Q. What happiness shall believers have in the resurrection?

A. *Their bodies shall be raised in glory.*

Q. In what glory shall the bodies of believers be raised?

A. They shall be incorruptible, powerful, and beautiful, *like unto Christ's glorious body*, Phil. iii. 21.

Q. What will be the happiness of believers in the last judgment?

A. *They shall be openly acknowledged and acquitted by Christ the Judge of all*, Luke xii. 8.

Q. How shall Christ acknowledge them in the judgment?

A. By owning them for his brethren, children, and bride, Matth. xxv. 34,—40. and xix. 28. Mal. iii. 17.

Q. How shall Christ acquit them in the judgment?

A. He shall wipe off all their reproaches, and publish the pardon of all their real faults, Acts iii. 19, 21.

Q. In what manner shall Christ acknowledge and acquit his saints?

A. *Openly*, before God, angels, and men, Luke xii. 8.

Q. Wherewith shall believers be blessed through all eternity?

A. *With the full enjoyment of God*, which is inexpressibly sweet and glorious, Psalm xvi. 11. and lxxiii. 26.

Q. Can you attain to that blessedness without a change made upon you?

A. No; my corrupt nature must be taken away, and a new heart must be given me, John iii. 3. Gal. vi. 15.

[39.] Q. What is a sure evidence of a renewed heart?

A. A chearful obedience to all God's commands, John xiv. 15. Ezek. xxxvi. 26, 27. Psalm. cxix. 32. Gal. i. 16.

Q. What mean you by obedience to God? A. Our doing what God commands, because he requires it.

[40.] Q. What is the rule which God requireth us to obey? A. *His moral law, or revealed will.*

[41.] Q. Wherein is the moral law summarily comprehended? A. *In the ten commandments.*

[42.] Q. What is the sum of obedience to God's commands? A. *Love to God, myself, and my neighbour*, Rom. xiii. 10. Matth. xxii. 37,—40. Gal. v. 14.

Q. In what manner ought you to love God?

A. *With all my heart, soul, mind, and strength.*

Q. How ought you to love yourself?

A. *In earnestly seeking my true happiness next to the glory of God*, Luke x. 42. 2 Sam. xxiii. 5. Rev. lii. 18.

Q. In what manner are you to love your neighbour?

A. *As sincerely and constantly as I do myself.*

Q. Who is your neighbour whom you must love?

A. *Every man living, even enemies*, Luke x. 37.

[43, 44.] Q. Why must we obey all the commands of God? A. *Because he is the Lord, and our God, and Redeemer*, Exod. xx. 2. Luke i. 74, 75. Psalm cxvi. 16.

Q. Whence must our obedience to God's law proceed?

A. *From union to Christ, and influences from him: for without him, we can do nothing*, John xv. 4, 5.

Q. What encouragement have we to obey God's law?

A. *God requires nothing from us but what he hath promised to work in us, and reward us for*, Isa. xxvi. 12.

Q. Wherein do the four commands of the first table of the moral law differ?

A. The first, respects the object; the second, the appointed means; the third, the manner; and the fourth, the particular time of God's worship.

[45.] Q. Which is the first commandment? A. It is, *Thou shalt have no other Gods before me*, Exod. xx. 2.

[46.] Q. What doth the first command require of us?

A. To know, acknowledge, worship, and glorify God in Christ, as the only true God, and our God, 1 Chron. xxviii. 9.

Q. What do you mean by God in Christ?

A. God, as highly glorified by the righteousness of Christ, and delighting to do us good for his sake.

Q. Upon what warrant must we believe that God is our God in Christ?

A. Upon the warrant of his promise, *I am the Lord thy God*, which is directed to each of us who hear the gospel, Mat. Exod. xx. 2, 3, Psal. l. 7.

Q. What is it to acknowledge God?

A. It is to own and avouch him to be the only true God, and our God, Deut. xxvi. 17. Psal. xci. 2. Zech. xiii. 9.

Q. How are we to avouch God, as God, and our God?

A. By professing, worshipping, and glorifying him, Psalm xcvi. 1,—10. and xxix. cxxxv. cxxxvi.

Q. How is God to be worshipped inwardly in our heart?

A. By remembring, fearing, loving, admiring, and trusting in him, Psalm xxix. 2. xxxvi. 7. and cxxxix. 17, 18.

Q. How is God to be worshipped outwardly in our life?

A. By prayer, praise, receiving the sacraments, and the like, Psalm cv. 1,—5. Acts ii. 41, 42.

[47.] Q. What sins are forbidden in the first command?

A. Atheism, profaneness, and idolatry.

Q. What is Atheism?

A. It is the denying or not having a God, Psalm xiv. 1. Eph. ii. 12.

Q. How are we guilty of Atheism?

A. By doubting if there be, and desiring that there were no God; by denying his being, or perfections, in our speech; and by committing sin, as if there were no God to see and punish us for it, Psalm liii. 1,—4. Eph. ii. 2, 3, 12.

Q. What profaneness is forbidden in this command?

A. The not worshipping and glorifying the true God, as God, and our God, in Christ, Rom. i. 21. Dan. v. 22.

Q. How are we guilty of this profaneness?

A. By worshipping and serving God outwardly, while our heart is far from him, and while we exercise no true faith of our new-covenant relation to him as our God.

Q. What idolatry is forbidden in the first command?

A. The giving that worship and glory to any other which is due to God alone, Rom. i. 25, 26. Dan. v. 23.

Q. How are we guilty of this idolatry?

A. By fearing, trusting, loving, desiring, or delighting in any thing more than God, Col. iii. 5. Jer. ii. 13.

[48.] Q. What do these words, *before me*, in this command import?

A. That God *taketh notice of*, and is much displeased with, our Atheism, profaneness, and idolatry, Isa. xlii. 8.

[49.] Q. Which is the second commandment?

A. It is, *Thou shalt not make unto thee any graven image*, &c. Exod. xx. 4, 5, 6. Deut. v. 8, 9, 10.

[50.] Q. What duties are chiefly required in the second commandment?

A. *The receiving, observing, and keeping pure and entire*, all the instituted ordinances of God's worship, Deut. xii. 32. iv. 2. v. 32.

Q. What are the instituted ordinances of God's worship?

A. Prayer, praise, reading, and hearing God's word, giving and receiving the sacraments, &c.

Q. Where hath God appointed the ordinances of religious worship?

A. Only in his word, Isa. viii. 20.

Q. What is it to receive these ordinances?

A. It is to understand and embrace them, Psalm lxxxiv. 1.

Q. What is it to observe God's ordinances?

A. It is to do what is therein required, and wait on God in them, Deut. xi. 22. Psalm lxxxiv. 2. Luke i. 6.

Q. What is it to keep the ordinances of God pure?

A. It is to suffer nothing to be added to them.

Q. What is it to keep God's ordinances entire?

A. It is to suffer nothing to be taken from them.

[51.] Q. What sins are chiefly forbidden in the second command?

A. Idolatry, profaneness, and superstition, Deut. xii. 2, 3, 30, 31, 32.

Q. What idolatry is forbidden in the second command?

A. *The representing, or worshipping of God by images of mens hands or fancy*, Deut. iv. 15,—19.

Q. What profaneness is forbidden in the second command?

A. The neglecting and despising of God's ordinances.

Q. What is superstition or will-worship?

A. It is *the worshipping of God any other way than he hath appointed*, Deut. xii. 32. Matth. xv. 9. Isa. xxix. 13.

[52.] Q. What is the first of the three reasons annexed to the second command?

A. It is, that God is *the Lord*; and so hath the sole right to appoint the means of his worship, Lev. xxvi. 1, 2. Psalm l. 7, 14, 15.

Q. What is the second reason annexed to it?

A. It is, that God is *our God* and Proprietor; and so hath a covenant-right wholly to direct us in his own worship, Lev. xx. 26. Psalm c. 3, 4.

Q. What is the third reason annexed to it?

A. It is, *the zeal that God hath for his own worship*,

Q. How doth God display this zeal for his own worship?

A. In punishing the breakers, and rewarding the keepers of his law, Lev. xxvi. Deut. v. 9, 10. Exod. xx. 5, 6.

Q. How doth God punish the breakers of his law?

A. *In visiting, or punishing, the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate him*, Exod. xx. 5, 6.

Q. How doth God reward the keepers his law?

A. By *shewing mercy to thousands of them*, Exod. xx. 6.

Q. Who are the keepers of God's commandments?

A. Such as from faith in Christ, and love to God, essay universal obedience to his law as a rule, Isa. li. 7.

Q. What mercy doth God shew to such persons?

A. Directing, supporting, and enriching mercy.

[53.] Q. Which is the third commandment?

A. It is, *Thou shalt not take the name of the Lord thy God in vain, &c.* Exod. xx. 7. Deut. v. 11.

[54.] Q. What is here meant by the name of God?

A. *Every thing whereby God maketh himself known.*

Q. By what doth God make himself known?

A. By *names, titles, attributes, ordinances, words, and works*, Exod. vi. 3. and xxxv. 7, 6. Psalm cxxxviii. 2.

Q. What are the proper names of God?

A. JEHOVAH, JAH, LORD, GOD, I AM, &c.

Q. What are God's honorary titles?

A. Holy One of Israel, Lord of hosts, God and Father of Christ, God of salvation, Hearer of prayer, &c.

Q. What are God's attributes? A. Infinity, eternity, unchangeableness, power, wisdom, holiness, &c.

Q. What are God's ordinances which manifest him?

A. Lawful oaths, vows, lots, preaching, praying, &c.

Q. What are God's words which make him known.

A. His law and gospel, Rom. iii. 19. and i. 16, 17.

Q. What are God's works? A. His works of creation and providence, including redemption.

Q. What doth the third command require with respect to God's names, titles, attributes, ordinances, words, and works?

A. *The holy and reverend use of them, as in the sight of God, and with fear of, and love to him, Psalm xcix. and lxxxix. 7.*

[55.] Q. What is forbidden in the third commandment?

A. *All profaning or abusing of God's names, titles, attributes, ordinances, words, and works, Mal. i. 6, 7.*

Q. When do we profane God's names, titles, and attributes?

A. When we do not view, adore, and trust in them, as displayed in Christ; but think, speak, or hear of them lightly, or maliciously, Deut. xxviii. 58, 59.

Q. Is it very sinful to play at cards and dice; to curse and swear in our common speech, or in passion; to confirm our assertions with *odd, troth, i'oth, faith, devil, fiend*, and the like; or lightly to cry out, *God bless, preserve, keep, guide, &c.*?

A. Yes; for the disposing of the lot is of the Lord; and whatsoever in our conversation amounts to more than simple declarations, *cometh of evil*, Prov. xvi. 33. Matth. v. 34.

Q. When do we profane the ordinances, words, and works of God?

A. When we do not behold God in them, and do not improve them for his glory, but for the encouragement of our lusts, Ezek. xx. Isa. xlii. 24.

[56.] Q. What danger do profane swearers incur?

A. *The Lord will not hold them guiltless; and they cannot escape the damnation of hell, except they repent.*

Q. Why then do profane swearers so much abound?

A. Because they often *escape punishment from men*, and are destitute of the love and fear of God, Psalm cxxxix. 20.

[57.] Q. Which is the fourth commandment?

A. It is, *Remember the Sabbath-day to keep it holy, &c.*

[58.] Q. What is required in the fourth commandment?

A. *The keeping holy to God, such set times as he hath appointed in his word, Deut. v. 12,—15. Exod. xx. 8,—11.*

Q. What set time hath God especially required to be kept holy?

A. *One whole day in seven, to be a holy Sabbath for worshipping himself, Exod. xx. 8,—11.*

[59.] Q. On which day of the seven was the Sabbath at first appointed?

A. *On the seventh day.*

Q. Why was it first fixed on the seventh day?

A. *Because on it God rested from creation-work.*

Q. How long did the Sabbath continue on the seventh day of the week?

A. *From the beginning of the world to the resurrection of Christ, Gen. ii. 1, 2.*

Q. On which day of the seven is the weekly Sabbath now fixed?

A. *On the first day, Acts xx. 7.*

Q. Why was the Sabbath changed from the seventh to the first day of the week?

A. *In honour of Christ, to keep up the memory of his resurrection on that day; and hence it is called, The Lord's day, Rev. i. 10.*

Q. How long is the Sabbath fixed to the first day?

A. *From Christ's resurrection, to the end of the world.*

[60.] Q. How ought we to sanctify, or keep holy the Sabbath?

A. *By a holy rest, and holy exercises on that day, Isa. lviii. 13. and lxvi. 23. Rev. i. 10.*

Q. From what are we to rest on the Sabbath-day?

A. *Not only from sin, but from all such worldly employments and recreations as are lawful on other days.*

Q. In what exercises must we spend the Sabbath?

A. *In the public and private exercises of God's worship, Isa. lxvi. 23. Acts xx. 7. Rev. i. 10.*

Q. How are we to be exercised on Sabbath-morning?

A. *In thinking of God in Christ, and the vileness of sin, in reading God's word, praying for his presence, &c.*

Q. How are we to be employed in public worship?

A. *In joining with our heart in prayer and praise, and hearing the sermons as God's message to us, Psal. xcii.*

Q. How are we to be employed on Sabbath-evening?

A. *In thinking on, and repeating that which we have read and heard, and praying for God's blessing on it.*

Q. How much of the Sabbath is to be spent in the public and private exercises of God's worship?

A. *The whole time, except so much as is to be taken up in the works of necessity and mercy, Isa. lvi. Acts xx. 7.*

Q. What call you works of necessity?

A. Such as cannot be done before, nor delayed till after the Sabbath, as quenching fire of houses, &c.

Q. What are the works of mercy?

A. Such as necessary eating, drinking, and sleeping, giving alms, visiting the sick, feeding or relieving cattle, &c.

[61.] Q. What is forbidden in the fourth commandment?

A. *The omission or careless performance of the duties required; the profaning of the day by idleness, or doing that which is in itself sinful; and by unnecessary thoughts, words, or works, about worldly employments or recreations, Isa. lviii. 13.*

Q. Is it not very sinful, on the Sabbath, to visit friends in health, sleep more than ordinary, gaze at doors or windows, meet for drinking and carnal conference, walk in streets for recreation, cleanse houses, bring in kitchen stuff? &c.

A. Yes; for God commands, *In it thou shalt not do any work, &c. Exod. xx. 10.*

Q. Is it not very sinful to sleep, gaze around, and think carnal thoughts in the time of God's worship?

A. Yes; It is a daring contempt of him, *Mal. i. 12, 13.*

[62.] Q. How many reasons are annexed to the fourth commandment, the more to enforce it?

A. Four.

Q. What is the first reason?

A. *God's allowing us six days of the week for our own employments.*

Q. What is the second reason?

A. *God's challenging a special right or propriety in the seventh day.*

Q. What is the third reason?

A. *God's own example.*

Q. Wherein did God give this example?

A. In creating all things in six days, and resting on the seventh.

Q. What is the fourth reason annexed to this command?

A. *God's blessing the Sabbath-day, Exod. xx. 11.*

Q. How doth God bless the Sabbath-day?

A. In setting it apart for his worship, and for giving blessings to men, *Isa. lvi. 6, 7. and lviii. 13, 14.*

Q. Wherein do the six commands of the second table differ?

A. The fifth, respects our various relations; the sixth, our life; the seventh, our chastity; the eighth, our

wealth; the ninth, our reputation; and the tenth, the most inward dispositions of our heart.

[63.] Q. Which is the fifth commandment?

A. It is, *Honour thy father and thy mother, &c.*

[64.] Q. What is required in the fifth commandment?

A. *The preserving the honour, and performing the duty belonging to our superiors, inferiors, or equals, Rom. xiii.*

7.—10.

Q. Who are superiors, or over others?

A. Parents, husbands, masters, ministers, and magistrates.

Q. Who are inferiors, or below others?

A. Children, wives, servants, people, and subjects.

Q. What is the duty of parents to their children?

A. To love, correct, instruct, and pray for them.

Q. What is the duty of children to their parents?

Q. To love, pray for, honour and obey them.

Q. What is the duty of husbands to their wives?

A. To love, dwell with, provide, and pray for them.

Q. What is the duty of wives to their husbands?

A. To love, honour, pray for, and submit to them.

Q. What is the duty of masters to their servants?

A. To instruct, pray for, deal kindly with, and give due wages to them, Gen. xviii. 19. Col. iv. 1.

Q. What is the duty of servants to their masters?

A. Faithfully to serve, honour, and obey them.

Q. What is the duty of ministers to their people?

A. To pray for, teach, warn, and reprove them.

Q. What is the duty of people to their ministers?

A. To pray, and provide for, love, honour, and obey them, 1 Thess. v. 12, 13,—25, Heb. xiii. 17.

Q. What is the duty of magistrates to their subjects?

A. To protect them, encourage good men, discourage evil-doers, and promote religion among all, Rom. xiii.

Q. What is the duty of subjects to their magistrates?

A. To pay tribute to, pray for, honour, and obey them, Rom. xiii. 1,—7. 1 Tim. ii. 1, 2, 3. 1 Pet. ii. 13, 14.

Q. What is the duty of equals one to another.

A. To esteem, pray for, and admonish one another.

[65.] Q. What is forbidden in the fifth commandment?

A. *The neglecting of, or doing any thing against the honour and duty belong to our various relations, 1 Tim. iii. 2, 3, 4. Mic. vii. 5, 6. Rom. i. 29, 30.*

[66.] Q. What is the advantage of performing relative

48 *Of the sixth and seventh commandments. Q. 67,—71.*
duties? *A. Such as do so shall live long, and prosperously, as far as it shall tend for God's glory, and their good, Deut. v. 16.*

Q. When is long life a real blessing?

A. When our growth in grace, and our gifts, and usefulness, continue with it, Psalm xcii. 12.—15.

Q. When is prosperity a real blessing?

A. When we enjoy God's love in it, and have it as a pledge of glory, Jer. xxxii. 41. 2 Chron. xvii. 5, 6.

Q. What danger do rebellious children incur?

A. They are cursed by God, and exposed to hell.

[67.] Q. Which is the sixth commandment?

A. It is, Thou shalt not kill, Exod. xx. 13.

[68.] Q. What is required in the sixth commandment?

A. The preservation of natural and spiritual life.

Q. Whose life must we study the preservation of?

A. Our own or our neighbour's life, Eph. v. 29.

Q. By what means must we study to preserve our own and our neighbour's life?

A. By all lawful means, such as love, compassion, meekness, kindness, necessary food, raiment, physic, rest, &c. 1 Pet. iii. 8. and iv. 8, 9.

Q. May we lie, or any way sin, for the preservation of our own, or our neighbour's natural life?

A. No; such conduct offends God, and ruins our soul.

[69.] Q. What is forbidden in the sixth commandment?

A. The taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto, Acts xvi. 28. Gen. ix. 6.

Q. What things tend to the unjust taking away of life?

A. Sinful anger, hatred, revenge, envy, drunkenness, gluttony, excessive care or labour, sinful fighting, &c. 1 John iii. 15. Matth. v. 22. Job v. 2. Rom. i. 29, 31.

Q. Is cruelty towards beasts, and sporting at their hurting one another, sinful? A. Yes, Prov. xii. 10.

[70.] Q. Which is the seventh commandment?

A. It is, Thou shalt not commit adultery.

[71.] Q. What doth the seventh command require?

A. The preservation of our own and our neighbour's chastity, Prov. ii.—vii. 1 Cor. vi. 15,—20.

Q. In what do we preserve our own and our neighbour's chastity?

A. In heart, speech, and behaviour, 2 Tim. iii. 22, 1 Cor. vii.

Q. 72,—75. *Of the seventh and eighth commandments.* 49

Q. By what means are we to preserve our own and our neighbour's chastity? *A.* By living in the fear of God, and by faith on his Son; by praying for the Spirit to mortify our lust, and watching against temptation to it, Gen. xxxix. 9. Psalm li. Prov. v.

[72.] Q. What is forbidden in the seventh commandment?

A. All unchaste thoughts, words, and actions, Eph. v. 3,—6. 1 Cor. vi. 9, 10. Rom. i. 26, 27.

Q. What unchaste thoughts doth it forbid?

A. All thinking of uncleanness with delight or desire, Matth. v. 28. Prov. ix. 17. and vii. 18.

Q. What unchaste words doth it forbid?

A. All frothy, wanton, and immodest language, Eph. v. 4. Col. iii. 8.

Q. What unchaste actions doth this command forbid?

A. Adultery, fornication, incest, sodomy, stage-plays, balls, promiscuous and vain dancing, Gal. v. 19, 20, 21. Lev. xviii. and xx. Rom. i. 26, 27, 29. Isa. iii. 16.

[73.] Q. Which is the eighth commandment?

A. It is, *Thou shalt not steal*, Exod. xx. 15.

[74.] Q. What is required in the eighth commandment?

A. The lawful procuring and furthering of wealth, Eph. iv. 28. 1 Thess. iii. 11, 12. Rom. xii. 11, 18.

Q. Whose outward wealth must we procure and further?

A. Our own and our neighbour's wealth, Mat. vii. 12.

Q. By what means must we further outward wealth?

A. Only by lawful means, such as diligence and equity in our worldly business, prayer for God's blessing on it, giving to the poor, and other pious uses, Eph. iv. 28.

[75.] Q. What is forbidden in the eighth commandment?

A. The unjust hindering of our own or our neighbour's wealth or outward estate, 1 Cor. vi. 8. 1 Thess. iv. 6.

Q. How do we unjustly hinder our own or our neighbour's wealth and outward estate?

A. By idleness, prodigality, wasting money on trifles, or to support pride; and by theft, robbery, oppression; using false weights and measures; refusing, or unduly delaying to pay just debts; neglecting almsgiving, &c. Prov. vi. &c.

Q. Is it very sinful to steal small things, or to steal from parents, masters, or friends?

A. Yes.

Q. Is it very wicked to lie, commit whoredom, deny

50 *Of the ninth and tenth commandments.* Q. 76.—80.
divine truths, profane divine ordinances, or part with spiritual rights to gain wealth? A. Yes; it is a selling of our God, and our soul's salvation for a trifle.

[76.] Q. Which is the ninth commandment?

A. It is, *Thou shalt not bear false witness against thy neighbour*, Exod. xx. 16.

[77.] Q. What is required in the ninth commandment?

A. *The maintaining and promoting of truth between man and man, and of our own and our neighbour's good name*, Zech. viii. 16. 3 John 11, 12.

Q. Wherein is truth, and our own and our neighbour's good name to be especially promoted?

A. *In witness bearing*, Prov. xiv. 5, 25.

Q. How are we to promote our own good name?

A. By living *soberly, righteously, and godly*, Tit. ii. 12.

Q. How are we to promote our neighbour's good name?

A. By warning him against sin, reproving him for it, hiding his infirmities, and speaking to his praise, 1 Thess. v. 14 Lev. xix. 16, 17.

[78.] Q. What is forbidden in the ninth commandment?

A. *Whatsoever is injurious or hurtful to truth, or to our own, or our neighbour's good name*, 1 Cor. v. 11.

Q. How do we injure the truth between man and man?

A. By flattery, lying, and dissimulation, Eph. iv. 25.

Q. How do we injure our own good name?

A. By sinful and imprudent speech and behaviour.

Q. How do we injure our neighbour's good name?

A. By speaking evil of such as hate and revile us, or by taking pleasure to publish the real faults of any.

Q. Whether is theft or slander worst?

A. Slander; for it robs men of their usefulness in the world, and of their good name, which is better than great riches, Prov. xxii. 1. Eccl. vii. 1.

[79.] Q. Which is tenth commandment?

A. It is, *Thou shalt not covet thy neighbour's house, &c.* Exod. xx. 17. Deut. v. 21.

[80.] Q. What is required in the tenth commandment?

A. *Full contentment with our own condition, with a charitable frame of spirit toward our neighbour*, Heb. xiii. 1, 2, 3, 5. Phil. iv. 11, 12. 1 Pet. iii. 8.

Q. Why should we be content with our lot and condition?

A. God orders it, and we deserve a far worse one, Gen. xxxii. 10. Psalm xi. 6.

Q. What is it to have a right and charitable frame of spirit toward our neighbour, and all that is his?

A. It is to rejoice in his welfare, and be grieved for his afflictions, as if they were our own, Heb. xiii. 3.

[81.] Q. What is forbidden in the tenth commandment?

A. All discontentment, envy, and covetousness, Rom. i. 39.

Q. What is *discontentment*?

A. It is our being displeased with any thing that God orders for us.

Q. What is *envy*?

A. It is a grieving at the good of our neighbour in wealth, honour, gifts, or grace.

Q. What is *covetousness*?

A. It is an excessive desire of created enjoyments, and wishing to have what belongs to our neighbour, Heb. xiii. 5. Luke xxi. 34.

[82.] Q. Was ever any man able to keep these ten commands perfectly?

A. Yes; Adam before the fall.

Q. Was never any man since the fall able to keep them perfectly in this life?

A. None but Jesus Christ.

Q. Was Jesus Christ a mere man, and no more?

A. No; he is *both God and man in one person*.

Q. Do not the saints in this life keep God's commands?

A. They keep them sincerely, but not *perfectly*.

Q. What is it to keep God's commands *perfectly*?

A. It is to have our heart and life fully conformed to them, Gal. iii. 10. Deut. iv. 2. v. 32. and xii. 32.

Q. What is it to keep God's commands *sincerely*?

A. It is truly to desire and essay full conformity to them.

Q. Shall ever the saints be able to keep all the commands of God *perfectly*?

A. Yes; in heaven.

Q. Whence is it that all, and even the best of men, daily break all the commands of God?

A. It proceeds from the indwelling corruption of their nature, and their manifold temptations from Satan and the world.

[83.] Q. Are all transgressions of God's law equally heinous?

A. No; *some sins are more heinous in the sight of God than others*, John xix. 11. Ezek. viii. 6, 15.

Q. How are some sins more heinous than others?

A. *In themselves*, or by their several aggravations.

Q. What sins are more heinous in themselves?

A. Neglect of prayer, profane swearing, unbelief, &c.

Q. How are sins rendered more heinous by their aggra-

vations?

A. Sins committed by eminent persons, or against light and conviction, or on the Sabbath-day, are more heinous than the same sins in other cases.

[84.] Q. What doth every sin, even the least deserve?

A. Every sin *deserveth God's wrath and curse*, Rom. vi.

Q. When is this wrath and curse of God executed?

A. Both in this life and that which is to come.

[85.] Q. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. Faith in Jesus Christ, repentance unto life, with a diligent use of the outward means of salvation, Acts xvi. 31.

Q. For what end doth God require these things from us?

A. Not as proper conditions of salvation; but as means of receiving and improving that redemption Christ hath purchased, and freely bestows upon us, Tit. iii. 5.

Q. Why doth God require these things from us, when he knows we cannot perform them?

A. To shew us our duty, convince us of our weakness, and make us to seek them from Christ as free and promised privileges.

Q. Why must we diligently use the outward means of salvation?

A. Because thereby Christ communicateth to us the benefits of redemption, as peace, pardon, &c.

Q. Whether is faith in Christ, or repentance, first in order?

A. Faith, whereby we must look on Christ, and then mourn, Zech. xii. 10. Ezek. xvi. 62, 63.

[86.] Q. Why is faith in Jesus Christ called a grace?

A. It is God's free gift, and it adorns our soul.

Q. Why is faith called a saving grace?

A. Because it receives a full and everlasting salvation in Christ.

Q. Who is the object of saving faith?

A. Jesus Christ, and God as our God in him, 1 Pet. i. 21.

Q. What is the immediate ground of saving faith?

A. The word; and especially the promises of God.

Q. Where is true faith seated?

A. In the whole soul, mind, and will; *With the heart man believeth.*

Q. Who obtain true faith?

A. God's elect.

Q. Wherein doth the exercise of true faith consist?

A. In receiving and resting on Christ ALONE.

Q. For what doth true faith receive and rest upon Christ alone?

A. For eternal salvation, Acts xv. 11.

Q. Why must we receive and rest upon Jesus Christ alone? A. Because there is no salvation in any other.

Q. In what doth true faith receive and rest on Jesus Christ? A. In all his offices, of Prophet, Priest, and King. 1 Cor. i. 30.

Q. What is it to receive and rest on Christ as a Prophet?

A. It is to renounce our own wisdom, and submit to his teaching in all things concerning life and godliness, Psalm cxix. 18, 27.

Q. What is it to receive and rest on Christ as a Priest?

A. It is to renounce our own good works, and trust to his righteousness and intercession, for salvation.

Q. What is it to receive and rest upon Christ as a King?

A. It is to renounce our own strength and will, and to trust in him as our strength, and submit to his law.

Q. Where do we find Christ to be received and rested on? A. True faith finds him as offered in the gospel.

[87.] Q. What is the immediate fruit of saving faith?

A. True and gospel repentance unto life, Zech. xii. 10.

Q. Why is true repentance called a saving grace?

A. Because it prepares us for eternal salvation.

Q. Why is it called repentance unto life? A. It manifests and promotes spiritual, and leads to eternal life.

Q. Wherein doth repentance unto life consist?

A. In our turning from sin with grief and hatred of it.

Q. What excites us to this grief and hatred of sin, and turning from it to God?

A. A true sense or conviction of sin, and apprehension of the mercy of God, in Christ, Jer. xxxi. 18.

Q. Why can we see or apprehend the saving mercy of God to us, only in Christ? A. Because only through the death of Christ a vent is opened for the mercy of God to flow forth upon sinful men, Rom. iii. 24, 25, 26.

Q. How must we testify our grief and hatred of sin?

A. By turning from it unto God, Acts xxvi. 18.

Q. In what manner must we turn from sin to God?

A. Universally, and cheerfully, with full purpose of heart, Psalm cxix. 59, 60, 101, 104.

Q. How must our full purpose of heart shew itself?

A. In our sincere endeavour after new obedience.

Q. Why is this obedience called new?

A. Because it proceeds from a new state of union to

54 *Of the efficacy of the word, &c.* Q. 88, 89, 90.
Christ, and a new principle of faith and love; and is new
in its rule, manners, motives, and ends, John xv. 5.

[88.] Q. By what outward means are faith and repentance begotten and strengthened? A. By Christ's ordinances, especially the word, sacraments, and prayer.

Q. Why are these ordinances called Christ's?

A. Because he is the author, substance, and end of them.

Q. When doth Christ communicate his benefits by those ordinances? A. When they are made effectual.

Q. To whom are the ordinances of Christ made effectual? A. To the elect only, Acts xiii. 48.

Q. For what are the ordinances of Christ made effectual to the elect? A. For their salvation, Rom. i. 16.

[89.] Q. By what are Christ's ordinances made effectual? A. By the blessing of Christ, and working of his Spirit, 1 Cor. iii. 7. John vi. 63.

Q. What use of God's word is made effectual to salvation? A. The reading, and especially the preaching of it, John v. 39. 1 Cor. i. 21.

Q. For what is God's word made effectual to sinners?

A. For a means of convincing and converting them.

Q. What is it to convince sinners?

A. It is to give them a clear and affecting view of their sin and misery, Jer. xxxi. 18. John xvi. 8, 9.

Q. What is it to convert sinners?

A. It is to change their nature, and turn them from sin to God, Col. i. 13.

Q. For what is God's word made effectual to saints?

A. For building them up in holiness and comfort.

Q. Through what doth God's Spirit, by his word, build up saints in holiness and comfort? A. Through faith.

Q. To what height doth he thus build up the saints in holiness and comfort?

A. Unto complete salvation.

[90.] Q. How are we to prepare for reading and hearing of God's word? A. By considering our own case, and the greatness and goodness of God, and praying for his blessing on what we are to read or hear.

Q. In what manner are we to read and hear the word of God? A. With faith, love, and attention.

Q. How often are we to read God's word? A. Daily.

Q. How are we to improve the word of God, when read or heard?

A. We are to lay it up in our heart and memory, as a precious treasure, and practise it in our lives, Col. iii. 16, 17.

Q. How are we to practise God's word in our lives?

A. By making it the rule and reason of all we do.

[91.] Q. By what do the sacraments not become effectual means of salvation?

A. Not from any virtue in them, or in him that doth administer them.

Q. What then makes sacraments effectual to salvation?

A. The blessing of Christ, and the working of his Spirit.

Q. To whom are sacraments effectual for salvation?

A. To them that by faith receive them, 1 Pet. iii. 21.

[92.] Q. What is a sacrament? A. It is an holy ordinance, which, by sensible signs, represents, seals, and applies Christ and the benefits of the new covenant.

Q. Why are the sacraments called *holy* ordinances?

A. Because our *holy* Redeemer appointed them for *holy* persons, to render them more and more *holy*.

Q. Why must Christ only institute the sacraments?

A. Because he is the *only* King of his church, and he *only* can bestow the blessings represented in them.

Q. How many parts are in every sacrament?

A. Two; the sign and the thing signified.

Q. What is the *sign* in the sacraments?

A. It is that in them which we can see or feel.

Q. What is the *thing* signified in the sacraments?

A. It is *Christ*, and all his *benefits*, or good things.

Q. Why are Christ and his benefits joined together?

A. Because they are lodged in and connected with him.

Q. What relation hath sacramental signs to the things signified?

A. They represent, seal, and apply them.

Q. To whom do sacramental signs represent, seal, and apply Christ and his benefits?

A. To believers.

[93.] Q. What were the ordinary sacraments of the Old Testament?

A. Circumcision and the passover.

Q. What are the only sacraments of the New Testament?

A. Baptism and the Lord's supper.

Q. Wherein doth baptism and the Lord's supper differ?

A. Baptism is the door at which we are once solemnly

36 *Of baptism, and the subjects thereof.* Q. 94, 95.
admitted into the Church, and the Lord's supper is the
table at which we must frequently feed.

Q. Why is baptism to be received but *once*?

A. Because if we are *once* in Christ, we continue so.

Q. Why is the Lord's supper to be often received?

A. Because our soul often needs new nourishment.

[94.] Q. What is the outward sign in baptism?

A. Water applied to our body, Acts x. 47.

Q. What is signified by that? A. The blood and
Spirit of Christ applied to our soul, Tit. iii. 5.

Q. How doth water represent the blood and Spirit of
Christ?

A. As water refreshes and cleanses our body, so do
Christ's blood and Spirit refresh and purify our soul.

Q. Why are we baptized in the name of the Father,
Son, and Holy Ghost?

A. To shew that we are baptized by the authority, and
into the profession, faith, and obedience of Father, Son,
and Holy Ghost, as one God.

Q. For what do we receive these divine persons in bap-
tism?

A. We receive the Father as our Father,
the Son for our Saviour, and the Holy Ghost, as our
Sanctifier, Jer. iii. 19, 22, 23. Acts ii. 38, 39.

Q. What blessings are signified and sealed in our bap-
tism?

A. Our ingrafting into Christ, and partaking of
the benefits of the covenant of grace, Rom. vi. 4.

Q. What is meant by our *ingrafting into Christ*?

A. Our union to him as our root and husband.

Q. What benefits of the covenant of grace are especially
signified and sealed in baptism?

A. Our justifica-
tion, regeneration, adoption, and happy resurrection.

Q. Doth baptism infallibly secure our salvation?

A. No; many baptized persons are damned, and un-
baptized persons may be saved, Gal. vi. 15.

Q. What engagement is signified and sealed in baptism?

A. Our engagement to be *wholly and only* the Lord's.

Q. What is it to be *wholly* the Lord's? A. It is to
give up all our faculties, gifts, and grace, to his service.

Q. What is it to be *only* the Lord's?

A. It is to serve him only, and renounce the devil, the
world, and the flesh.

[95.] Q. To whom is baptism to be administered?

A. Not to any that are out of the visible church.

Q. Who may be baptized?

A. Such as profess their faith in Christ, and obedience to him; and their infants.

Q. How do you prove that their infants may be baptized?

A. The scripture calls them *holy*, and of such is the kingdom of God, 1 Cor. vii. 14. Mark x. 14.

[96.] Q. When did Christ institute the sacrament of the Lord's supper?

A. That same night in which he was betrayed, 1 Cor. xi. 23.

Q. For what end did Christ institute it?

A. To commemorate his own death, and confirm his peoples faith, 1 Cor. xi. 24, 26. and x. 16.

Q. What are the outward elements in the Lord's supper?

A. Bread and wine, 1 Cor. xi. 23,—26.

Q. What doth the *bread* in the Lord's supper signify?

A. Christ's body, or himself as clothed with our nature.

Q. What doth the *wine* in the Lord's supper represent?

A. Christ's blood, or meritorious righteousness.

Q. What doth the *breaking* of the bread signify?

A. God's breaking and bruising Christ for our sins?

Q. What doth the giving of the bread and wine to the communicants signify?

A. God's giving Christ, and Christ's giving himself to the worthy receivers.

Q. What doth the communicants receiving of the elements, and eating of the bread, and drinking the wine, signify?

A. Their receiving, and with pleasure and appropriation, feeding on Christ's person, righteousness, and benefits by faith, as the gift of God to them.

Q. What must be our end in receiving the Lord's supper?

A. To glorify God, obey Christ's dying command, shew forth his death, and obtain nourishment to our soul, 1 Cor. x. 16, 31. and xi. 24, 26.

Q. What is the dying command of Christ?

A. It is, *Do this in remembrance of me*, Luke xiii. 19.

Q. What of Christ are we to remember in receiving the Lord's supper?

We are to remember a whole Christ, especially in his suffering and death.

Q. What concerning Christ's death are we to remember?

A. Its truth, necessity, and sufficiency for our salvation, 1 Cor. xv. 2, 3, 4. Heb. ix. 22. 2 Cor. v. 21. 1 John i. 7.

Q. What is it to *shew forth* the death of Christ?

A. It is solemnly to profess before God, angels, and men, that his obedience unto death is the only price of our salvation, and the ground of our comfort.

Q. By whom is Christ's death truly shewed forth?

A. By *the worthy receivers* of the Lord's supper.

Q. Who are the worthy receivers of the Lord's supper?

A. These who, after self-examination, do receive it in the exercise of faith and love, 1 Cor. xi. 28.

Q. What do these worthy receivers partake of in it?

A. *Of Christ's body and blood, with all his benefits.*

Q. In what manner do we partake of these things?

A. *Not after a corporal and carnal manner, but by faith,* Gal. ii. 20. John vi. 53.—57, 63.

Q. For what end are they made partakers of these things?

A. *For their spiritual nourishment and growth in grace,* 1 Cor. x. 16, 17.

Q. What doth our receiving the Lord's supper for our spiritual nourishment and growth in grace, imply?

A. That we must have spiritual life, and true grace, before we presume to partake of that ordinance.

[97.] Q. What wedding garment must communicants have on?

A. *Christ as their righteousness and sanctification,* Rom. xiii. 14. Isa. lxi. 10. Phil. iii. 9.

Q. How must we prepare for communicating?

A. By meditation, prayer, and self-examination.

Q. Of what must we examine ourselves before communicating?

A. *Of our sins, wants, and graces; particularly of our knowledge, faith, repentance, love, and obedience,* 1 Cor. xi. 28. 2 Cor. xiii. 5. Lam. iii. 40.

Q. Why is knowledge necessary to right communicating?

A. That we may *discern the Lord's body.*

Q. What is it to discern the Lord's body?

A. It is to take up the bread and wine as representations of the person and righteousness of Christ as God-man.

Q. Why is faith necessary in communicating?

A. To receive and *feed upon* Christ and his benefits.

Q. Why is repentance necessary in communicating?

A. To mourn for our sins that pierced Christ.

Q. Why is love necessary in communicating?

A. To admire, pant after, and delight in Christ.

Q. Why is new obedience necessary in communicating?

A. To testify our love to Christ who *first loved us.*

Q. How may you know if your knowledge be saving?

A. If it humble me, and render sin loathsome to me.

Q. How may you know if your faith be unfeigned?

A. If it purify my heart, and make Christ precious to me, Acts xv. 9. 1 Pet. ii. 7.

Q. How may you know if your repentance be true?

A. If I heartily hate and abhor every known sin.

Q. How know you if your love to Christ be sincere?

A. If I love him wholly above every worldly thing.

Q. How may you know if your obedience be new?

A. If I chearfully study to obey all the commands of God, and undervalue all my good works, Luke xvii. 10.

Q. Why must we thus prepare for communicating?

A. *Lest coming unworthily, we eat and drink judgment, or damnation, to ourselves,* 1 Cor. xi. 29.

Q. What is it to come unworthily to the Lord's supper?

A. It is to come without true grace, or the exercise of it, Matth. vii. 6. Exod. xii. 46.

Q. Wherein lies the sinfulness of unworthy communicating?

A. It profanes Christ's body and blood, crucifies him afresh, and puts him to an open shame.

Q. What danger is there in wicked mens communicating?

A. They eat and drink damnation to themselves.

Q. How are we to be exercised in communicating?

A. In considering the meaning of the sacramental elements and actions; meditating on Christ's sufferings; desiring and delighting in him; receiving out his fulness; sorrow for sin; and renewing our vows to him.

Q. How must we behave after communicating?

A. We must walk by faith, abound in prayer, and *live soberly, righteously, and godly, in this present world.*

[98.] Q. Of how many parts doth prayer consist?

A. Of three; petition, confession, and thanksgiving; but most properly it consists in petition, Dan. ix.

Q. Wherein doth petition consist?

A. In offering up the desires of our hearts to God, Psalm lxii. 8.

Q. For what things are we to pray unto God?

A. *For things agreeable to his will* of precept and promise contained in his word, 1 John v. 14.

Q. What must we ask for our souls?

A. Spiritual

60 *Of prayer, and the rule thereof, &c.* Q. 99. 100.
life, faith in, and love to Christ, likeness to God, and fellowship with him, strength and skill for duty, &c.

Q. What must we ask for our body?

A. Health, strength, food, and raiment, as God pleaseth.

Q. What are we to confess to God in our prayers?

A. *Our sins*, both of nature and practice, Psalm li.

Q. For what are we to give God thanks in prayer?

A. *For his mercies*, temporal, spiritual, and eternal.

Q. In what manner ought we to pray?

A. With knowledge, humility, faith, and fervency, Isa. v. 16.

Q. How often must we pray in secret and in our families?

A. At least every morning and evening.

Q. For whom are we to pray?

A. For all sorts of men living, or that shall live hereafter; particularly, for ministers, magistrates, saints, the sick, &c.

Q. In whose name ought we to pray?

A. Only in the name of Christ our alone Mediator, Eph. ii. 18.

Q. What is it to pray in the name of Christ?

A. It is to pray at his command, in his strength, and with dependance on his righteousness and intercession.

Q. By whose assistance and direction are we to pray?

A. By the assistance and direction of the Holy Ghost.

[99.] Q. What is our general rule of direction in prayer?

A. The *wholy word of God*, whether doctrines, promises, threatenings, commands, histories, or prayers.

Q. Must we confine ourselves to set forms of prayer?

A. No, if we can pray without them, Rom. viii. 26.

Q. What is the best pattern of prayer?

A. That which Christ taught his disciples, Matth. vi. 9,—13.

Q. How many parts doth that prayer consist of?

A. A preface, six petitions, and a conclusion.

[100.] Q. What is the preface to the Lord's prayer?

A. It is, *Our Father which art in heaven*.

Q. What doth this preface teach us?

A. *To draw near to God in prayer, with all holy reverence and confidence; and to pray with and for others.*

Q. Why must we pray with holy reverence and confidence?

A. Because God is our *Father*, able and ready to help us in all our straits, Matth. vii. 11.

Q. How may these six petitions be distinguished?

A. The three first immediately respect God's honour, and the three last our happiness, Matth. vi. 9,—13.

Q. 101.—103. *Of the 1st, 2d, 3d, and 4th, petitions.* 61

Q. How many of the petitions are for temporal good things?

A. One only, to wit, *the fourth.*

Q. Why is there but one petition for temporal mercies?

A. To teach us to be most earnest for spiritual blessings.

[101.] Q. What do we pray for in the first petition?

A. That God would hallow or glorify his own name, and enable us and others to hallow it, Psalm lvii. 5,—11.

Q. How are we and others to hallow God's name?

A. By glorifying him in all things, whereby he maketh himself known, as names, titles, &c. 1 Chron. xvi. 8,—36.

Q. How doth God hallow his own name?

A. By ordering and disposing all things to his own glory.

[102.] Q. What do we pray for in the second petition?

A. That Satan's kingdom may be destroyed, and that God's kingdom of grace may be advanced, and his kingdom of heavenly glory hastened, Psalm xvi. 6.

Q. How is God's kingdom of grace advanced?

A. In ourselves and others being brought into it, and kept in it, by the mighty power of God, Psalm cx. 3.

Q. What is it to be brought into, and kept in God's kingdom of grace?

A. It is to be united to Christ and his church, and made more and more holy and happy.

[103.] Q. What do we pray for in the third petition?

A. That God would give us grace to know, obey, and submit to his will of precept and providence.

Q. Wherein must we know, obey, and submit to God's preceptive and providential will?

A. In all things.

Q. In what manner are we to obey and submit to the will of God?

A. Readily, chearfully, and constantly, as the angels do in heaven, Psalm cxvi. 16, 17, 18.

[104.] Q. What doth the fourth petition respect?

A. Our daily bread, or temporal good things.

Q. What are we to pray for with respect to temporal good things?

A. That God would freely give us a competent portion of them, and his blessing with them.

Q. Why must we seek our food, and other temporal enjoyments from God, as his free gift, when we labour for them?

A. Because we are unworthy of the least of God's mercies; and it is he that gives us strength, and opportunity for labour, and success in it, Gen. xxiii. 10.

62 *Of the sixth petition, and Conclusion.* Q. 105.—107.

Q. Is it then very sinful to eat and drink, without craving God's blessing on our provision, and rendering him thanks for it? A. Yes, certainly; Deut. viii. 12.

[105.] Q. What do we pray for in the fifth petition?

A. *That God, for Christ's sake would freely pardon all our sins,* and accept our persons and duties.

Q. Why are our sins called *debts* in this petition?

A. Because they imply our not giving God his due; and the demands of his law and justice must be satisfied for them; Heb. ix. 22. Exod. xxxiv. 7.

Q. Why do we ask forgiveness *for Christ's sake*?

A. Because he only hath answered all demands of law and justice in our room, Phil. iii. 8. Rom. viii. 3.

Q. When are we encouraged to ask and believe the forgiveness of our sins? A. When by God's grace we

are enabled to forgive such as injure us, Matth. xviii. 35.

Q. In what manner ought we to forgive such as injure us? A. Chearfully, *from the heart*, Eph. v. 33.

[106.] Q. What doth the sixth petition respect?

A. Temptations of trial, and enticements to sin.

Q. Who tempt and entice us to sin? A. Satan, the world, and our own lusts, 1 Pet. v. 8 James i. 14.

Q. What are we to pray for with respect to temptations?

A. *That God would either keep us from being tempted to sin, or support and deliver us when tempted.*

[107.] Q. What is the conclusion of the Lord's prayer?

A. It is, *For thine is the kingdom, and the power, and the glory for ever, Amen*, Matth. vi. 13.

Q. What is the first thing taught us in this conclusion?

A. *To take all our encouragement in prayer from God only,* and not from any creature, Dan. ix. Psalm lxxvii. 9.

Q. What is the second thing taught us in this conclusion?

A. *To praise God in all our prayers;* by ascribing kingdom, power, and glory to him, Psal. cxxxvi.

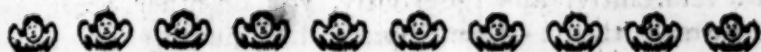
Q. Why do we add *Amen* to our prayers?

A. *To testify our desire and assurance to be heard in them.*

Q. What is the ground of our assurance to be heard?

A. Christ's merit, intercession, power, and promise.

The END of the SECOND CATECHISM.



AN ADDRESS TO CHILDREN.

MY dear little Children," for "whom I ought to
" travail as in birth, till Christ be formed in
" your soul;" suffer me, by "the mercies of God," and
" in the bowels of Jesus Christ," to beseech you, while
you peruse this Catechism, to lay to heart the *one thing*
needful, a saving interest in the Son of God, and reno-
vation into his image; know and consider the things that
concern your *peace*, your eternal *peace*, "before they be
" hid from your eyes." "Remember now thy Creator,"
thy Saviour, "in the days of thy youth, while the evil
" days come not." "O that you were wise, that you
" understood this, that you would consider your last end!
" the dread eternity; the delightful heaven; or tremen-
" dous hell" that is before you! Should you slight
the present call, should you tarry a moment longer with-
out Christ, perhaps you are undone for ever: "*Now* is
" the accepted time; *now* is the day of salvation."

Oh!—think seriously, think how deplorable is your
natural estate! In Adam you all "have sinned: ye are
" of your father the devil, and the lusts of your father
" you will do." You are "children of disobedience;
" children of wrath, even as others." Your "carnal
" mind is enmity against God, and is not subject to his
" law, neither indeed can be:" your heart is "hard
" as an adamant;" is "filled with all unrighteousness,
" wickedness," and malignity; is "deceitful above all
" things, and desperately wicked; an habitation of de-
" vils, and of every unclean and hateful lust;" and out
of it do proceed "evil thoughts, murders, adulteries,
" fornications, thefts, false witness, blasphemies." Ah
thy shocking vileness! "Wilt thou not be made clean!
" When shall it once be!" With horror think how much
of life you have already cast away in the practice of sin!
how early you went "astray speaking lies!" how oft

you neglected the duties of religion and means of grace! how reluctantly, how indevoutly, you on other occasions performed them!—Contemplate the number of your “*vain thoughts! your idle words! your evil works!*” they are more than the hairs of your head, which “cannot be numbered.” What thousands, what millions of your best, your earliest moments, are departed from you, and gone to JEHOVAH’s tribunal, to bear witness how treacherously you have squandered them away in wickedness and unconcern! especially consider how basely you have disparaged the goodness, and discredited the faithfulness of God, by your unbelieving rejection of *his unspeakable gift,—his dear Son*. Deeply were you sworn in baptism to accept of him, as in the gospel given, offered, and made of God unto you “wisdom, righteousness, sanctification, and redemption;” yet how justly he complains, “You will not come unto me, that ye might have life!” and even my little children, “would have none of me!” O why thus grieve! thus break the heart of a kind, a divine Saviour!

My dear child, let thine heart meditate terror: how great is thy misery! While *without Christ*, thou art an “alien from the common-wealth of Israel, a stranger to the covenant of promise, having no hope, and without God in the world. God is angry with thee every day:” all his perfections are ready to heap “indignation and wrath, tribulation and anguish upon thee;” his “*bow is bent*, his *arrows of wrath* are pointed against thee;” unseen *terrors* compass thee round about: in vain dost thou expect thy righteousness will profit thee at his bar, and recommend thee to his favour. “The prayer of the wicked is an abomination to the Lord,” and their “ploughing is sin.”—His law condemns thee to eternal ruin; for, “cursted is every one that continueth not in all things which are written in the book of the law to do them. He that believeth not is condemned already, and the wrath of God,”—O dreadful thought! the “wrath of God abideth on him,”—His gospel of salvation, is to thee a “favour of death unto death; and, if you continue to misbelieve it, will, like oil poured on the fire, for ever enrage hell-flames, and increase thy torments.—His creatures are every one ready to devour thee;

gladly would angels sheath their flaming swords in thy bowels: with earnestness devils beg JEHOVAH's permission to drag thee to Tophet: fondly would this polluted earth be delivered from the 'bondage of corruption,' and spue thee forth into the 'lake that burns with fire and brimstone.' Thy prosperity is blasted, and all thy enjoyments mingled with the divine curse: 'Cursted art thou' in thy gifts, in thy privileges, in thy labours, in thy food, in thy raiment, 'In thy basket, and in thy store.' Nor hast thou a moment's security for thy life: death, *the king of terrors*, incessantly advanceth to 'hurl thee out of thy place,' and 'drive thee away in thy wickedness. Hell from beneath is moved to meet thee at thy coming.' Damned angels, in cruel derision, stand ready to ask thee, 'Art thou also become like one of us?' Oh! how will thy heart endure the tremendous blast of the archangel's trumpet! In vain shalt thou cry to the hills and mountains to fall on thee, crush thee to pieces, and hide thee from thine angry Judge. How terrible to hear the *Almighty*, the now despised *Saviour*, denounce *against* thee the unalterable sentence, 'Depart from me, ye cursted, into everlasting fire, prepared for the devil and his angels!'

But there is yet hopes concerning thy case; it may now be remedied: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Herein is love, not that we loved God, but that he loved us' and laying our iniquities upon *his Son*, sent him in the likeness of sinful flesh, made him 'under the law,' to fulfil its precept, and endure its penalty in our stead; and so 'be the propitiation for our sins. He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' To you, my child, was 'born in the city of David a SAVIOUR, which is Christ the Lord: he was manifested to destroy the works of the devil; he came not to be ministred unto, but to minister, and to give his life a ransom for many: he hath finished transgression, made an end of sin, made reconciliation for iniquity, and brought in an everlasting righteousness: while we were yet without strength, he died for the ungodly: while we were yet sinners, yet enemies, Christ

‘died for us: he suffered for our sins, he died for our offences, and rose again for our justification.’ God hath raised him up, and gave him glory, that our faith and hope might be in God. Him hath God exalted to be a Prince and Saviour, to give repentance and remission of sins: he hath received gifts for men, even for the rebellious, that God the Lord might dwell among them, and daily load them with his benefits.

O how he ‘travels in the greatness of his strength, mighty to save! able to save to the uttermost them that come unto God by him.’ O his infinite willingness to save us! how deeply marked in words, in oaths, in cries, in tears, in sighs, in groans, in blood, in death of an expiring God! He ‘cometh in the name of the Lord to save us, to seek and to save that which was lost; ‘and him that cometh unto him, he will in no wise cast out:’ all day long he stretcheth out his hands to invite and receive ‘a disobedient and gain-saying people.’ Now the Master comes, knocks at the door of thy heart, and calls for thee: ‘How long ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge? Turn ye at my reproof: behold I will pour out my Spirit upon you; I will make known my words unto you. To you, O men, I call, and my voice is to the sons of men. Whoso is simple let him turn in thither; and as for him that wanteth understanding, let him eat of my bread, and drink of the wine which I have mingled. To you is the word of this salvation sent. Look unto me and be ye saved all the ends of the earth; for I am God, and there is none else. Ho, every one that thirsteth, though for the pleasures of sin or sense, ‘come buy and eat: yea, come buy wine and milk,’ receive freely my person and benefits, ‘without money, and without price. Wherefore spend ye money for that which is not bread, and your labour for that which satisfieth not? incline your ear and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Come unto me all ye that labour’ in vanity and wickedness, ‘and are heavy laden’ with guilt, corruption, or trouble, ‘and I will give you rest. Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. My son,’

my child, 'give me thine heart. Open to me thy God, thy Saviour; 'for my head hath been filled with the 'dew' of divine wrath, 'and my locks with the drops' of fearful affronts 'for thy sake; come with me,' with me thy Maker, thy Brother, thy Husband, thy bleeding Redeemer, from the Lebanon of all created enjoyments, with 'me from Lebanon.' Thou 'hast spoken, and done evil things as thou couldst. Wilt thou not from this time, 'this moment, 'cry unto me, My Father, thou art the guide 'of my youth? How shall I put thee among the children, 'and give thee *myself*, the goodly heritage of the host of 'nations? Thou shalt call me, My Father, and shalt not 'turn away from me. I will betrothe thee unto me for ever: yea, O unrighteous, foolish, defiled, and wretched sinner, 'I will betrothe thee unto me in righteousness, and 'in judgment, and in loving-kindness, and in mercies: I 'will even betrothe thee unto me.' O unbelieving, treacherous, and ignorant sinner, 'in faithfulness, and thou shalt 'know the Lord.'—Are you guilty? 'Come let us reason 'together, though your sins be as scarlet, they shall be as 'white as snow; and though they be red like crimson, 'they shall be as wool.'—Are you stout-hearted, and far from righteousness? 'Behold I bring near my 'righteousness: Surely *shall* one say in JEHOVAH 'have I righteousness and strength; in him shall you be 'justified, and in him shall you glory.'—Are you poor, blind, and naked? I counsel thee to buy of me gold tried 'in the fire,' freely receive my person and grace, 'that 'thou mayest be rich, white raiment' of imputed righteousness, 'that thou mayst be clothed, and that the shame 'of thy nakedness do not appear; and anoint thine eyes 'with eye-salve,' apply my instructing word and Spirit, 'that thou mayst see; I am the Lord thy Redeemer that 'teacheth thee to profit.'—Art thou cast out from God, unable and unwilling to return to him? 'I the Lord God 'which gather the outcasts of Israel, say, Yet will I gather others unto him besides those that are gathered: 'being lifted up, I will draw all men unto me: the people shall be willing in the day of my power.'—Art thou 'froward, as a bullock unaccustomed to the yoke? My 'bowels are troubled for thee, I do earnestly remember 'thee still, I surely will have mercy on thee: I have seen

'thy ways, and will heal thee.'—Art thou polluted? 'I
 'will sprinkle the clean water' of my blood and Spirit 'up-
 'on you, and from all your filthiness and idols will I
 'cleanse you.'—Is thine heart carnal, hard, and lifeless?
 'A new heart also will I give you, and a new spirit will
 'I put within you, and I will take the stony heart out of
 'your flesh, and I will give you an heart of flesh. And I will
 'put my Spirit within you, and cause you to walk in my
 'statutes, and ye shall keep my judgments and do them.
 'The hour cometh, and now is, when the dead shall hear
 'the voice of the Son of God, and they that hear shall live.'
 '—Hast thou 'destroyed thyself? In me is thy help.' Let
 'therefore 'the wicked forsake his ways' of iniquity and
 'self-righteousness, and 'let him return to me the Lord,
 'for I will have mercy on him; to me his God, for I will
 'abundantly pardon. As I live, saith the Lord, I have
 'no pleasure in the death of the wicked: turn you, turn
 'you from the evil of your ways' of rejecting and offend-
 ing me; 'why will you die?'—Reasonable soul, why mad-
 ly do thyself infinite, eternal *harm*! Brother of an incar-
 nate God, why wilfully perish in thy guilt? Baptized
 person, why perjure thyself in rejecting the Son of God,
 and rush into endless misery! You who have salvation of-
 fered; you, whom times without number, I the Lord your
 Saviour have besought, by love, by tears, by blood, by
 heavenly joys, and infernal horrors, to accept it; why
 tread on my bowels, and make me your *stumbling-block*
 into deeper damnation! You whose conscience, my word,
 Spirit, and providence are striving with, why rush on
 'the thick bosses of the Almighty's buckler,' and do de-
 'spite unto the Spirit of grace? Why will ye die?' why
 continue 'dead in trespasses and sins?' why imbitter your
 natural death? why run headlong into the second, the e-
 ternal *death*! why slight 'the gift of God,' which 'is e-
 'ternal life?' why despise so 'exceeding great and preci-
 'ous promises' of life? why 'tread under foot' my divine
 blood, the *price* of it? why condemn me, 'the resurrection
 'and the life, who died that you might live?' why refuse
 the 'quickenings head that speaks,' that wooeth thy soul
 'from heaven?' what aileth you at the *great God* your Sa-
 viour, that you will have 'none of me?—Why give your
 heart to parents, to companions, to trifles, to devils, to

lusts, rather than to me? Are they more noble, excellent, or comely than I, 'who am God over all blessed for ever, 'the chief among ten thousand, and brightness of the Father's glory?' or more kind than a dying Redeemer? have they done, or can they do more for thy soul than I? Is my heaven so *wretched*, that you will in no ways enter it by me as *the door, the way*? Is hell so *sweet*, so desirable, that you will have no *redemption* from it *through my blood*? Are lusts so *honourable*, that you *will* be their everlasting slave and endless prey? Is the *fierceness of Almighty* wrath so *pleasant*, that you must prefer it to the eternal fruition of my love? Is the company of the damned so *agreeable*, that you will on no account forego it? But why such spite against God your Maker, as to deny him an opportunity in your salvation, 'to shew forth to 'the ages to come, the exceeding riches of his grace?' Why such outrage against me, your bleeding Saviour, as to refuse that in you I should 'see the travel of my soul, 'and be satisfied?—O my son, my son, give me thy heart.'—Dear child, *say him not nay*: request him to apprehend it himself, as it is beyond thy power to give it: beg him, 'the blessed of the Lord, that hath the key of David,' to draw it with his promises, his cords of love; to *open* it and come in. Thus 'taste and see that the Lord is good.'

May the lovely Bridegroom, the Almighty Saviour, persuade you. Lord Jesus, come thyself, and fetch them out of the prison, the pit of corruption, and bring them into the bond of the covenant.



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